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Original Papers.

OUR FUTURE WORK—INFIDELITY AND POPERY.

The commencement of another year, and the exciting and momentous questions which are agitating the public mind, lead us, almost involuntarily, to take a prospective view of our future work, and of the helps and hinderances we may expect to meet with. When meditating on the dark and gloomy scene presented by the field of labour which God in mercy has allotted us, we have often longed for the aid of some barometer, capable of gauging the proportionate amount of the *aggressive* influences for good and evil, acting upon the masses of humanity that lie at the base of our "social pyramid." Profitable, too, would be the discoveries of our instrument, if it exhibited the amount of exemplary zeal and sacrificing self-devotedness of the propagators of truth and of error, and the measure of success realised by each party. Were this effected, we believe it would be seen, that so far as human instrumentality goes, tenfold greater are those who are against us than all we can summon to our aid—in other words, that the efforts of evangelical Christians on behalf of the masses of our population, are but a tithe in comparison with those of the enemies of Gospel truth. We feel confident, that were a full statement of the real facts of the case made out, if it did not terrify the Christian community into a state of greater activity, it would be sufficient at least to make many among us blush for our supineness and selfish security. Unless we are made to *see, hear, or feel* the aggressive footsteps of the enemy, he may assume any shape or form he please, and labour unmolested in the extension of his widening domain. The noisy and exciting measures that must be used to arouse Christians to a sense of duty, seem to have led many to suppose that every antagonistic effort must be powerless, unless attended with similar demonstrations. They forget that one of the Scriptural characteristics of Popery is its secresy; that it is "the mystery of iniquity;" and that infidelity, decked in the garb of a twin sister, is silently leavening the masses of the population with

its destructive doctrines. Very few of the *working* people in London give attention even to the outward ordinances of religion. There is scarcely a church or chapel in the metropolis that contains more than a mere sprinkling of them at Sabbath worship; and although the lowest and degraded classes are sunk into a carnal and stupid indifference, yet this cannot be said of the class above them.

What, then, are the opinions of these people respecting the doctrines of Christianity? Are they opposed to them, or favourable? or are they in sentiment as in practice, resting in a cold, vague neutrality? We know that the latter conclusion is a common, but sadly mistaken one. Can it for a moment be reasonably supposed that, in these days of social and intellectual upheavings and universal excitement, the land flooded with literary publications of the most arousing character, and of every form and tendency, with social arrangements so eminently productive of mental activity, inquiry, and decision—can it be supposed that, under such a state of things, the immense working population of this country—shrewd, intelligent, and conclusive upon every other question—have no definite opinions whatever upon the subject of religious truth? We may safely answer this question by referring to the nature of the most powerful influences that are at work in forming their opinions. *They are not religious.* For them the influences of the pulpit are powerless, for they scarcely ever reach them; and the Christian church has supplied no substitutionary means at all adequate to the work. She has trained and educated missionaries, and thus *qualified* them for *foreign* labour, but to the missionaries and labourers among our heathen population at home she gives no such training. She provides no *Home Missionary Colleges*, where evangelists may be *specially* trained by men *experimentally* acquainted with their wants and circumstances. And not only so, but there is scarcely any literature provided of a suitable character. The mental appetite is quickened—it must be fed; but the Christian church is not feeding it. We are ashamed to state it—but the rarest publication we can find is a religious tract or periodical suited to the mental characteristics of the irreligious poor! To the truth of this every intelligent City Missionary or tract distributor will testify. Our monthly magazines would be less welcome, did they contain one long, dry, religious essay, partly expressed in a language and style we could scarcely understand. But such is generally the character of the monthly tracts written for the religious edification of the poor. Can we wonder, therefore, if they are seldom read? or that an instrumentality so feeble and inefficient in all its departments, should prove inoperative on our adult working population?

But they have more powerful educators. If Christians will not do the work—Socialists, Infidels, and Papists will; nay, they are *doing* it. The two former go hand in hand. The latter can accommodate themselves to both. We believe, and we speak from experience, that the infidel Sunday newspapers and kindred periodicals are exerting a more powerful influence upon the adult working population in London, than is being exerted *upon the same class of people* by all denominations of evangelical Christians put together. They find a welcome entrance, from cellar to garret, in every lane and alley in the metropolis. Their pages form the chief Sabbath reading of the poor, and are greedily perused, while the insipid tract is lying unopened upon the shelf, ready

for the polite "call" of the district visitor. Even with the elder children one of these newspapers is a favourite, and the only one that some of our ragged emigrants have written to their parents to send them.

Unlike the majority of modern Christians, each convert to infidelity *becomes a missionary*. In the workshop or manufactory, their opinions are industriously promulgated, and the sacred truths of the Gospel derided and denied. The effects of this we have seen even in the Ragged Schools; workshop boys coming with the determination of converting the whole class to their opinions—putting questions and uttering sophistical statements, which the teacher found some difficulty in refuting. Among the conflicts which truth has yet to wage with the kingdom of darkness, and which every convulsive movement is hastening onward, we believe that the contest with infidelity will neither be the slightest nor the shortest.

Now, if we but consider, in connection with these facts, the recent movements of the Papal hierarchy in this country, the necessity for greater exertions in the work to which we have put our hands must be apparent. Had we reason to hope that the propagation of Popery would remove these evils—that in accepting it the degraded masses of our country would be rescued from the social and moral degradation in which they are now placed, we might consider its aggressive movements as an indication of the good which Dr. Wiseman talks of accomplishing in Westminster. But the nature, as well as the history of Popery, bear us out in the assertion, that we have no reason to anticipate any such result. The very parties to whom the Doctor refers in his late manifesto as being the objects of his sympathy and anxiety, have long since been the sons and daughters of that church in which he is now a cardinal. The poor wretches he has taken such pains to describe are, in most cases, his own devoted children. The ignorance and vice, depravity and crime, the wretchedness and disease, which he says he will be glad to claim and visit as a blessed pasture, in which sheep of holy church are to be tended—in which a bishop's godly work is to be done—exist most fully wherever Popery has developed its true nature. Wherever she has had time to expand, there you may trace her footsteps by the wretchedness and misery which she leaves behind. Witness Italy, the States of the Church, the very seat of his holiness the Pope; take Spain, Portugal, and Austria, where Popery exists in all its strength—where there are no heretics to control its power—and it will be at once apparent that the tendency of Popery is to degrade rather than elevate the man. In fact, it can do very well without any change either in the state or character of those who submit to its discipline. It is so adaptive in its character, so congenial to human nature, that instead of opposing its waywardness, exposing its errors, and restoring it to its primitive dignity and purity, it palliates its failings and fosters its pride.

Independent of all this, the simple fact of her shutting men out from interpreting the Bible for themselves, shows, that she is unable to exercise a proper influence on the masses of our land, for in all ages implicit authority has proved most injurious to the mind and knowledge of a nation. It is not Popery, but Christianity—it is not ceremonial, but spiritual religion, that is likely to counteract the social and moral evils of society; it is to the power of religion in individuals, to their

influence and example, their active and strenuous exertions, their charity and labours of love; it is to their improved zeal and extended care on behalf of our destitute population — that we would appeal, never forgetting or undervaluing the help given us of God. It is because in his righteousness we are strong, that we would rejoice in the measure of progress we have already made, and anticipate success in the work which we have yet to do. Difficulties may increase and multiply themselves around us; they may become strong as mountains, and for a time appear successful in thwarting all our efforts, yet even these will be moved out of the way—the rough places shall be made smooth. No doubt great things are yet to be done; much is to be accomplished; but the work is the Lord's; and if serving him with a pure heart fervently, we may rest assured that he will distribute and arrange it wisely. Nothing can more defeat our object or neutralise our past attainments, than that we should grow weary before the victory is won. Let us beware of trusting more to legal and ecclesiastical enactments than to the wide dissemination of the pure principles of our Protestant faith. The outbursts of national pride will prove a poor countercheck to the aggressions of Popery. Carnal weapons have neither edge nor temper capable of wounding it. The only weapons that it fears—and they only are fatal—are to be found in the armoury of the living God.

Jesuits have said, "Give us but the education of the people, and then we can do anything." So say we. Give us but an educated people, and an open Bible, and we erect a barrier against every encroachment, a shield against every aggressor, whether in the form of Popery or infidelity. If these agencies are actively at work, how needful that we be more active still. How immensely important that the antidote should have *precedence* of the bane—that the Bible should have the advantage of pre-occupancy. This it *will* have if we are faithful, using with a liberal hand the ample means God has given us, sowing beside all waters, earnestly contending for the faith once delivered to the saints!

THE CHARITIES OF ENGLAND IN 1850.

FROM THE FRENCH OF M. A. DE LAMARTINE.

[It having appeared that a few selections from M. de Lamartine's recent splendid Essay upon the Charities of London, might form a not inappropriate article for the pages of the *Ragged School Union Magazine*, an attempt has been made to convey to the English reader a tolerably accurate idea of some of the more striking passages, and those which seemed most in harmony with the spirit and objects of our journal. An able translation of the earlier portions of the Essay appeared in the *Times;* but the interest of these was of a kind rather political than social. The present selections, which have been executed from the latest edition in M. de Lamartine's own journal, *Le Conseiller du Peuple*, take up the subject where the *Times* translation left off; omitting only one short paragraph, section v., of the original. Those parties, therefore, who are in possession of the newspaper, can, by referring to it, refresh their memories as to the connection.]

"The originating of institutions preservative against social conflict, depends less upon forms of governments and their procedures, than upon the spirit and the acts of the society in question. The word speaks for itself: a *social* evil can be cured but by a *social* remedy. This social remedy it belongs to society

alone to discover and to apply. All that governments can do, in this instance, is to aid by encouragement the societies confided to their charge.

"This conceded, it became, then, the duty of English society, cheered on in that direction by the voice of her almost republican government, to seek and to find for herself befitting palliatives for the mysterious, and occasionally violent disorder, by which she had been attacked in 1822 and 1830.*

"So it occurred. This society, intelligent, free, and so immediately concerned, struck by the feeling that she was in danger either of perishing or of decay, said within herself: 'Let me be saved!' and she is saved. She has investigated the causes of her weakness and her crisis; she has discerned that the principal cause has been the condition of neglect, moral abasement, ignorance, misery, and irritation of her foundation† classes; that the selfishness and hard-heartedness of her upper classes, in isolating themselves from the fate of the masses, was accumulating upon her a mountain load of resentments, accusations, and sufferings, which rising day by day in the tears and plaints of the people, finally condensed themselves into black political clouds, charged with menace and revolution. She smote upon her breast, moved by a two-fold emotion—an emotion of self-interest, and an emotion of religion, instinct with the duties of man to man; and touching, as by the wand of Moses, her long petrified heart, from it there hath gushed a shower of healthful thoughts, of good deeds, and of evangelical benevolence towards her portionless classes. She has not waited for the movement—always slow and difficult in a country where tradition is law—of the executive government. She has worked by means of private associations, or by the agency of individual acts; she has said, 'Let us supply through free and spontaneous action, individual or collective, the short-comings of the constitution, and the hesitations of government.' She has thought—she has acted—she has entered upon her course, without troubling herself as to whether the government would follow her with a step more or less rapid, but knowing full well that she would be sure ultimately to draw it, by the power of example and of opinion, into this, the only path of safety. She has, in effect, thus led her government itself; her real statesmen have applauded from the heights of the senate these associated efforts for bettering the condition of the people; they have come to her aid with large measures of reparation, of religion, of justice, of a better and more equable distribution of wealth, of a more extended assistance to the spiritual, mental, and bodily needs of her degraded populations. There has only remained on the outside of this general movement of affluent and governing society on behalf of the people, certain antiquated coteries, and a few public journalists, without feeling and capacity for the service—men, like some amongst ourselves, who mistake the paradox of resistance for the genius of government.

"Now, during these twenty years of reflexion, ideas, endeavours, and conciliatory action between the classes in England, what have association and the government been able to effect on behalf of this conservative Socialism—of this treaty of peace between the extremes of wealth and the extremes of want—and

* M. de Lamartine refers to the political disturbances and excitement of those periods in England; mention having been made of them in a previous section of the Essay.

† The original word, "*Prolétaires*," appears to have been considered by the writer in the *Times* untranslatable in our language; and so perhaps it is; and, therefore, wherever he has encountered it, it is, in his version, left untranslated. Advantage has been taken of the license thus afforded, to employ, as its equivalent, a term which the present translator has long ventured to think might beneficially be substituted for that ordinary misnomer, as applied, '*par excellence*,' to any one section of our community—"The Working Classes." In Britain, thanks be to God, we are all "*Working* Classes;" and the title here suggested seems not only far more dignified, but also far more expressive of the true value and importance which the classes so pointed out bear in relation to all the rest.

how is it that, in so short a period, they have succeeded in producing already, in the attitude and in the hearts of these diverse classes—propertied, industrial, commercial, or foundation—that extinction of fears and of enmities, that good understanding, that spirit of family concord, which strikes the observer to-day? I was myself yet in ignorance, until a man who is neither aristocrat nor democrat, neither patrician nor plebeian, neither imbued with the prejudices of the high, nor vitiated by the jealousies of the lowly—a man of the middle classes, and consequently neutral—a plain, undistinguished citizen of London, maintaining himself by the assiduous exercise of a respectable profession—devoted to no particular faction either in parliament or in the press, but devoted to the task of seeking out, ascertaining, and pursuing, in the sight of God, the welfare of all classes of his country, blended, according to him, in the same interest, even as his heart blends them in the same love;—until, I say, this man, whom I name not, for none would recognise that name save the poor of his immediate neighbourhood, came to call upon me one morning with a book in his hand, and said, 'Devote this day your time to me; you have contributed at home to moderate, to purify, and to moralize a great revolution; a revolution honourable to the French nation, for having, by its own innate strength, preserved itself free from spoliation, from blood, and from crime. I wish to show you to-day how a revolution may be prevented.' And, saying these words, he smiled, and struck with his finger the cover of the little book held in his hand.

"'Most gladly would I learn,' replied I; 'I have no more love for revolutions than you can have, although I pass for a revolutionist here, merely because, in the evening of a boiling revolution, I assisted very rapidly to institute a republic, that is to say, a terminated revolution. But what is that book which thus, like some small treasure, your fingers clasp so close?'

"'This book,' answered he, '*is* a treasure; in very truth to Britain, a treasure superior to the worth of millions; for it is a treasure of peace and conservation. Look here,' he added. And opening the book, I read upon the title page, in large capitals, 'THE CHARITIES OF LONDON.'

"'This,' said he, as we went out, 'shall be the guide and commentary of our way.'

(To be continued.)

LIFE IN THE WYNDS.*

SOME of our southern readers may need to be informed, that the wynds of Edinburgh much resemble the old lanes and blind streets of our own metropolis, both in their past history and present condition. When London was a city with walls and gates, its wealthy merchants and traders occupied houses in its northern and western suburbs, which were equal to the homes of the nobility, some of whom, indeed, had their town residences in the same quarters.

Old mansions still remain in Grub Street, Aldersgate Street, Clerkenwell Green, that in days of yore were the scenes of "the pomps and vanities of this wicked world," that are now, alas! the refuges of the poor and the profligate; where they hide themselves from the cold gaze of the selfish and the worldly, or seek to elude the vigilance of the ministers of public justice.

Such strange mutations have also befallen the gaunt, grim, spectre-looking houses, in the dark, narrow wynds of auld Edinburgh, and which, in height and aspect, are more like the gable-roofed dwellings in the old city of Paris than those of London. They were, in fact, the homes of nobles connected with the Scottish and French courts. In Blackfriars' Wynd there still stands the mansion of that cruel persecutor, Cardinal Beaton; nd hard by, the residences of the Abbot of Melrose and the pope's legate.

* "Day and Night in the Wynds of Edinburgh." By George Bell, M.D. 8vo. pp. 36. 1849.
"Blackfriars' Wynd Analyzed." By George Bell, M.D. 8vo. pp. 44. 1850. Johnstone & Hunter, Edinburgh and London.

But what is their present state, and how are they now occupied? The philanthropic author of these pamphlets informs us—

"That a number of the tenements in Blackfriars' Wynd are altogether unfit to be the habitations of men. The walls of them are ruinous, and the internal parts are decayed. Despite this, however, they are crammed full of people. Some of the tenements are substantial, and, by a little wisely directed expenditure, might be made, if not altogether suitable, at least safe habitations for the labouring poor. Finally, at the top of the wynd there are several tenements of comparatively recent origin. These are good houses, but they are crowded.

"There is not a drop of water in the wynd that we have been able to discover—excepting in one '*land*' of a comparatively new tenement at the top of the wynd—but all must be carried from the well situated in the adjoining close. This is a great evil, and tells in a variety of ways.

"There is no drain in the wynd, and consequently all the filth of the place remains on the surface. The wynd, indeed, undergoes a kind of scavenger cleansing; but this cleansing is a sorry business, and the locality is from year's end to year's end a diffused dunghill."

It was computed in April last, that there are 1,025 individuals inhabiting this wynd; that its 142 buildings contain 193 chambers; that the average contents of each is 1,000 cubic feet, or 193,000 cubic feet for the whole. Consequently, that the average space which falls to the lot of each inmate of these wretched dens is only 188½ cubic feet. Now, as Dr. Bell observes, "even the felons' cells for separate confinement, in the modern prisons, contain not less than 800 cubic feet each, and these are provided with a perfect ventilating apparatus. What a contrast this is with the provision for the poor!" And this is not an extreme case, for our author testifies that—

"All the wynds and closes in Edinburgh are what we have briefly described Blackfriars' Wynd to be. They contain the same kind of houses and the same kind of inhabitants. All the wynds are equally deficient in drainage and supply of water, and all the houses they contain are circumstanced alike, as regards ventilation, etc. Blackfriars' Wynd is an epitome of the low districts of the city; for it contains large samples of all the items which, in the mass, constitute the evidence of the evils that are undermining society. The very ground is so filthy that torrents of rain wont clean it, and it will remain filthy until the dwellings of the people are improved—until drains and sewers are constructed—until water in abundance is supplied to the inhabitants—and, we will add, until the schoolmaster and religious teacher have got effective entrance to the wynds."

The course pursued by landlords, both in Ireland and the Highlands of Scotland, have driven into Edinburgh, and the other great cities of the north, myriads of homeless, starving paupers, who are glad to rest their weary, way-worn limbs, even in these dens of pestilence. Dr. Bell states, that on the 19th of September, 1847, there were 511 fever patients in the Royal Infirmary, of whom 379 were Irish—that during that year there were 2,563 Irish patients in all, each on an average costing the charity 30*s.*; and thus these hapless wanderers, who have nothing to do with Edinburgh, cost the Infirmary, in a single year, £3,800. Truly does he add, "The migratory Irish are a pestilence as well as a pest. This country both desires and deserves to be protected from them." Then there are swarms of Highland paupers in Edinburgh, *seven-eighths* of whom have been ejected from their homes by processes of eviction!

Besides these exotic vagrants, there are legions of native paupers in Edinburgh, the offspring of idleness, drunkenness, and lewdness, fostered by poor-law charity, revenue morality, and lodging-house and brothel society, who are posting on with fearful haste to the grave. But they leave their tainted ragged offspring to follow the same fatal course. Dr. Bell states the progress of *one* such, but it is, alas! the history of a frightful class in the population of our towns, and of half the inmates of our Ragged Schools:—

"The iniquity of the diabolonian parent began to be visited on the child as soon as it was born, and the subject of the eternal justice of God was at its birth an object for

the kindest humanity of man. The little creature soon acquires an expression that does not belong to infancy. It looks sad and careworn. If it survive, it early creeps out into the street, there to begin a life that will probably end where it began. It learns to speak—but what is the language? It sees and hears—but what does it see and hear? The reader knows. Such is its infantine education—an education that is unmixed, untinged even by the words of a good vocabulary. It does not know the meaning of *lie*, because it has never been taught the meaning of *truth*; nay, it has been taught to lie, and truth has been sedulously concealed from its mind. Anon, it is instructed in the art of pilfering, and in the hellish rhetoric of the wynds. When he is four or five years of age, he attracts the attention of the policeman, who 'marks him as his own;' and he appears before the magistrate an experienced thief at the mature age of six years. How much this urchin knows! He knows all the obscene words, and all the oaths, simple and compound, which are the pith and marrow of the language in the wynds. He knows all the highways and byways—the outs and the ins—the nooks and the crannies of the city. He knows the value of things. He knows the most approved method of appropriating what belongs to another. He is acquainted with the 'wee pawn' broker; and he knows the dram-seller, for whose sake he is an outcast. We say that this boy as little deserves to be condemned for traversing the law, as the red-deer deserves to be slain for crossing the march upon the snow-clad hill, descending into the valley, and satisfying his appetite on the turnips of an upland farmer."

We are grateful to men of science and ministers of religion, like Drs. Bell, Guthrie, and Beggs, who are following the devoted Chalmers in these "moral excavations," bringing to the light of day the quicksand and rottenness that lie at the basis of society, and into which the whole superstructure will assuredly sink, unless systematic and combined efforts are made to drain the morass. There needs a great philanthropic league of earnest members of the middle and upper classes to effect by legislative enactments, by municipal authority, and moral influence, those changes which seem indispensable to the safety of the state. Darkness, filth, and drunkenness, must not be tolerated for the sake of revenue; eviction must not sweep whole districts for the sake of rents; drought must not be allowed for the sake of water monopolists; pestilence must not be generated for the sake of landlords, who bring together into their wretched holes the scum and feculence of the population, and care not how it ferments, and poisons the atmosphere of society, if they can but exact their weekly dole. The condition of the common people of these realms demands the first and most assiduous attention of the patriot, the philanthropist, and the Christian; we therefore cordially recommend these pamphlets, as their startling picture of the state of myriads, who dwell amidst the splendour, intelligence, and piety of the modern Athens, cannot fail, we trust, to awaken public attention to the frightful anomalies they exhibit.

THE LATE REV. THOMAS MORTIMER.

Doubtless many of our readers will have heard with regret that this devoted servant of God, so long and so greatly honoured by his Master, has been removed from amongst us. We say with *regret*, for whilst God is too wise to err, who but must regret that so faithful a man should no longer lift up his voice to warn sinners? and again, who that ever knew him but must feel they have sustained a loss indeed, for which even the assurance of his gain cannot atone?

Mr. Mortimer was trained for the ministry at Madeley, in Shropshire, under his brother, the Rev. George Mortimer, and it was there he preached his first sermon. His first curacy was at Mirfield, in Yorkshire, from whence he removed to Woburn, in Bucks, and subsequently he came to London, with the intention of proceeding as a missionary to India; but the Lord had a great work for him to do in this metropolis, and he became the evening lecturer of St. Olave's, Southwark. Multitudes soon thronged to hear him. He then accepted the afternoon lectureship of St. Leonard's, Shoreditch, and

subsequently became the minister of St. Mark's, Myddleton Square. Both these latter places were also thronged to hear the Gospel so powerfully proclaimed from his lips, and great success attended his ministrations.

In 1837 he went to the Episcopal Chapel in Gray's Inn Lane, where he continued till about a year since, and then, God having graciously provided him with a successor, he left town for Weymouth, to seek that retirement which shattered health rendered necessary.

Here, however, he could not remain quiet. His heart was full of love, and the word burned within him. Finding a church almost empty, and the minister in ill health, he offered to become the gratuitous lecturer, and here again God honoured him so much that in a short time not a seat could be procured. His last sermon was at this church in July last, from the text, "If children, then heirs," etc., Rom. viii. 15—17, and great was the effect produced by the words which then issued from his lips, "Death is not terrible to the Christian." He had chosen his texts for the following Sunday, one of which was, "Give an account of thy stewardship, for thou mayest be no longer steward." But little did he then think how appropriate all this was to himself. He was not permitted to preach from this text, for on the following Thursday he was seized with a fit, and it became imperative for him to abstain from preaching. After a while, on his way to Shropshire, he was again attacked in a similar way, and from this he never rallied; but his frame, once so powerful, gradually grew weaker and weaker; his memory, once so retentive, failed; and his voice, once so deep, and powerful, and solemn, was taken from him, and he could no longer speak to those around of that joy and peace which his eye, raised to heaven, proclaimed he was realising.

Very shortly before his death, his medical attendant said in his hearing, "Poor man!" the dying saint could not articulate, but he could not bear that his Master should be dishonoured, and he showed symptoms of disapprobation at the sentiment, and his calmness was not restored till he had been assured that the speaker was aware of his true riches in Jesus.

On the 25th of November last, his happy spirit departed to his Saviour; and on the 30th, all that remained bodily of this holy man was laid in the churchyard of Madeley, the scene of his early ministrations, and where the great and good John Fletcher also rests from his labours, so long prosecuted in the same locality.

Our friend, who had only reached his fifty-fifth year, had long known the Lord. It was at the age of five years, when alarmed in a thunder-storm, that the light and love of God first dawned into his soul; and at sixteen he was again led to dedicate his youthful heart and life to God, by the application to his soul of those words, "He loved me, and gave himself for me," and it was this which constrained him to live to that Saviour who had died for him.

Mr. Mortimer was a pattern to preachers; bold and uncompromising as Isaiah, he was not wanting in the tenderness of Jeremiah, in weeping over poor sinners. As Jesus was his all, so Jesus was his theme. His great work was conversion, and we think it not too much to say, HUNDREDS have looked to him as their spiritual father; and specially was he blessed to young men, in whom he delighted, and loved to help forward, and many of whom he launched as life-boats, to guide souls into heaven's harbour.

Out of the pulpit he was a most devoted husband, a loving father, and a warm friend. His ear was ever open to listen, and his heart to sympathize with the tale of woe; nor did he simply *feel*, for often has his full heart made him to forget the emptiness of his pocket, and has led him to relieve the wants of others when he could ill spare it; but he loved to scatter, and God did not forget it; the cruise of oil and the barrel of meal "wasted not."

He displayed much hilarity, but he avoided levity, and all he said (and his conversational powers were surprising) was ever concluded with a word for his Master, for he had learned, "A word in season, how good is it." On one occasion, he had been conversing with the writer for a length of time, and the

fire in the room had well nigh gone out for want of stirring; perceiving this, he took hold of the poker, and said, "This teaches me a ministerial lesson;" he continued, "there are numbers of persons who have got a great deal of doctrine, and they want no more, but what they want is, (and as he spoke he struck the yet smoking coals,) is some good stirring appeals."

Ragged Schools* and the City Mission have lost a friend; he fully sympathized with and loved to advocate the cause of these institutions, and he will be much missed from the various platforms, where he was always so welcomed. He belonged to the Church of England, but he loved all who loved Jesus, and especially did he regard his early association with Wesleyans. Well does the writer remember his great attachment to Wesley's hymns; yea, he had a soul for all good poetry; he was ever ready to praise God; and those who knew him, know how much he had to praise God for; for many were his troubles, but out of all did the Lord deliver him, and now that he sees him as he is, he is praising him as he ought.

Funeral sermons have been preached for him in London, Weymouth, Broseley, and Madeley, and soon a tablet is to be erected to his memory in his late chapel; but already he has a tablet in the hearts of many, who hope to be "his joy and crown of rejoicing in the day of the Lord Jesus."

And now, one word practical in conclusion, *Let us love as he loved, and we shall live as he lived.* J. T. M. W.

SUPPRESSION OF JUVENILE DELINQUENCY.

Those of our readers who perused the account given in a recent number of this Magazine, of Mr. Rushton's plan for the suppression of juvenile delinquency in Liverpool, will be pleased to learn that a number of gentlemen connected with the various Industrial Schools throughout Scotland, are taking active measures for securing the adoption of a similar, but more extended system there. The following draft of a proposed Bill for an Act of Parliament has been framed by Mr. Sheriff Barclay, of Perth, (author of a valuable pamphlet on "Juvenile Delinquency,") and approved of by Mr. Sheriff Watson, of Aberdeen; Sheriff Jameson, of Edinburgh; Mr. Thomson, of Banchory, and Mr. Dunlop, Advocates; Mr. Smith, Governor of Edinburgh Prisons; Mr. Andrew Liddel, of Glasgow; and Dr. George Bell, Edinburgh, (author of "Day and Night in the Wynds," etc.) The latter, on referring to the proposed Bill, makes the following important remarks, which, with the Bill itself, demands the most serious consideration of all parties interested in the subject:—

"By a clause in the Act of last Session for regulating the police of towns, power is granted to the magistrates of such towns as may take the benefit of the Act, to punish, by private whipping, boys convicted of crimes. As few of the towns who are likely to avail themselves of the powers of the Act have prisons, this mode of punishment may be expected to be enforced in most of the cases to which it is applicable. Unless similar powers are extended to magistrates of counties, and towns not taking the benefit of the said Act, having special Acts of their own, there will exist an injurious want of uniformity in the administration of criminal justice; and if whipping be found to have a deterring influence in towns coming under the Act, the result must be to drive out upon the rural districts, and into other towns, those whose habits may expose them to such mode of punishment.

"The Bill has also for its object the corresponding strengthening of the means of prevention. At present there exists difficulty in getting juvenile delinquents to enter Industrial Schools, and to continue thereat, wherever their parents find it more profitable to retain them as mendicants. The

* Mr. Mortimer had been a Member of the Visiting Committee of the Ragged School Union from the time of its formation.—[Ed.]

powers contemplated by the Bill, if made law, may be expected to remove this difficulty.

"Difficulties have been found in obtaining sufficient funds for the support of such institutions; and the Bill contemplates that, failing the parents, those public funds which otherwise, and to a much heavier amount, must be burdened with the delinquents, should pay for their remedial training in habits of industry."

DRAFT OF PROPOSED BILL:—

"WHEREAS juvenile delinquency has greatly increased in Scotland, and punishment by imprisonment has been found unavailing for its suppression: Be it therefore enacted, etc.,

"First. That from and after the passing of this Act, when any boy or girl, apparently under the age of sixteen years, shall be brought before any sheriff or magistrate, charged with any offence which it is competent for him to try summarily, and where it appears to such sheriff or magistrate that the accused party has been neglected in education, or moral and industrial training, or that it is otherwise expedient, it shall be lawful for such sheriff or magistrate, instead of adjudging the offender, upon conviction, to suffer punishment by imprisonment, to continue the diet for passing sentence *sine die*, and, by a writing under his hand, to order the offender to be sent to any School of Industry, or other similar institution, where industrial training forms a prominent part of the system pursued therein, for such period of time as may be found necessary for his or her proper secular and moral education, and training in habits of industry. Providing that the said school or other institution has been sanctioned by the Lord Advocate for Scotland, or the sheriff of the county within which it is situated; and that the directors thereof are willing to receive and retain the offender for such period as may be found proper and necessary for his or her thorough education and training. And in the event of any such offender deserting from said school before being regularly discharged therefrom, then he or she may and shall be brought up under the recorded conviction, and sentence may and shall be given in such manner as might have been given at the time when first convicted; and that notwithstanding the lapse of year and day from the date of conviction, or any other rule or form usually observed in criminal proceedings. But in the event of the said young person remaining in said school or institution until regularly discharged therefrom, then said conviction shall be held as quashed, and no sentence or punishment shall follow thereon.

"Second. That when any idle or vagrant boy or girl, apparently under the age aforesaid, shall, from and after the passing of this Act, be brought before any sheriff or magistrate, though not accused of any actual offence, it shall be lawful for the said sheriff or magistrate, with consent of the parents, or other ostensible guardians of such young person, to order, by a writing under his hand, such young person forthwith to be transmitted to, and received at, any School of Industry, or other similar institution, sanctioned as aforesaid, and the directors of which may be willing to receive and retain such young person for such period of time as may appear necessary for his or her thorough education and training in habits of industry. And the said sheriff or magistrate shall take from the said parents or guardians such obligation as he deems fit; for or to account of the board of such young person.

"Third. That when any boy or girl has been sent by any sheriff or magistrate to such school or similar institution as aforesaid, such young person wilfully deserting therefrom before being discharged, and refusing immediately to return thereto on being brought before any sheriff or magistrate of the jurisdiction within which such institution is situated, may, on the complaint of any person who may prosecute, upon confession or proof of the fact, be ordered, such boy to be privately whipped, not exceeding twenty stripes, in presence of a surgeon appointed for that purpose, who shall have

power to stay the punishment, where such becomes necessary, in its progress, and under the regulations after provided, and immediately sent back to the institution; and on a second desertion to be again similarly whipped, not exceeding forty stripes; and such girl to be imprisoned in separate confinement, and fed on bread and water, for a period not exceeding twenty days; and so for every such wilful desertion of such boy or girl.

"Fourth. That when any boy or girl has been sent to such institution as aforesaid, by any sheriff or magistrate, any person who shall directly or indirectly withdraw, or attempt to withdraw, such young person from such institution, before he or she has been regularly discharged therefrom, or conceal or harbour such young person, or otherwise wilfully prevent his or her return, then such person so offending shall, on the complaint of any person who may prosecute, be liable in a penalty not exceeding five pounds sterling, to be recovered on summary complaint before any sheriff or magistrate, on confession or proof by the oath of one credible witness; and failing payment, the offender may be imprisoned for any period not exceeding sixty days, unless said penalty be sooner paid; and such penalty, deducting the expense of prosecution, shall be paid over to the treasurer of the institution in which such young person was placed, for behoof thereof; and the prosecution shall be conducted in the form, (as nearly as may be,) and subject to all the provisions of the Act 9 Geo. IV., cap. 29.

"Fifth. That in every case where any boy or girl has been sent by any sheriff or magistrate to such institution as aforesaid, it shall be competent for the treasurer, or other officer of such institution, to prosecute the parents of such young persons for the cost of their support therein, and to recover the same from the means and effects of such parents; and in respect of the alimentary nature of the claim, with power to imprison on the decree; and such debt shall be preferable to all and every other claim.

"Sixth. That where the boy or girl shall be sent to such institution as aforesaid, instead of being sent to prison, on conviction of offence, and where the cost of the support of such young person has not been recovered from the parents of such child, it shall be competent for the treasurer, or other officer of such institution, to receive and recover the cost of such support from the prison board of the county within which the offence was committed; and such cost is hereby declared to be a valid charge upon the funds under the management of the prison board, under the Acts 2nd and 3rd Victoria, cap. 42, and 7th and 8th Victoria, cap. 34: And wherever the said boy or girl is sent to such institution without conviction of actual offence, then it shall be competent for the treasurer, or other officer of such institution, to receive and recover the amount of such support from the parochial board of the parish on which such young person would be chargeable if a pauper, wherever the parochial board by its inspector has previously consented to the admission of such young person to such institution; and such cost is hereby declared to form a valid charge upon the funds within the management of the said parochial board, under the Act 8 and 9 Victoria, cap. 83; and declaring that the amount of such cost shall be taxed and ascertained by a certificate under the hand of the treasurer, or other officer of the said institution, and certified by any two justices of the peace for the county wherein such institution is situated; and such sums shall be annually, and as on the 31st day of December in every year, charged against the said prison board and parochial board for the year then ending, and shall be recoverable and sued for within three months after the lapse of every such year, and not thereafter; and the amount may be competently sued for under the Sheriff Small Debt Act, 1st Victoria, cap. 41, although the amount be greater than the sum to which the prosecutions by the said Act is limited; and on payment of said sums, the said prison board and parochial board shall have all competent remedy for relief and recovery of the sums so paid against all parties bound in relief and payment thereof.

"Seventh. That where a boy, apparently not exceeding in age sixteen years, accused for the first time of any crime or offence for which imprisonment is the proper and recognised punishment, shall be brought before any sheriff or magistrate competent to try the offence, it shall be lawful for such sheriff or magistrate, upon conviction, and wherever it appears to him expedient, instead of passing sentence of imprisonment, or sending him to an institution, as aforesaid, to adjudge the offender to be chastised by private whipping, not exceeding twenty stripes, to be inflicted in presence of a surgeon appointed for that purpose, and who shall have power to stay the punishment wherever such become necessary in its progress, and under such other and farther regulations as may from time to time be made by the sheriff of each county, and approved of by Her Majesty's Secretary of State for the Home Department.

"Eighth. That where such offender, after being once so punished, shall be again convicted of the like offence, with the aggravation of previous conviction, and still apparently under the age aforesaid, it shall be lawful for such sheriff or magistrate, without or in addition to imprisonment, to adjudge the offender to similar punishment, and this as often as the same party may be convicted of said offence, while apparently under the said age, but the number of stripes in no case to exceed forty under any one conviction and sentence, always under the regulations above provided for."

PRIESTLY INTIMIDATION.

(To the Editor of the Liverpool Courier.)

Sir,—As many false reports have been made respecting the doings at Hodson Street, will you kindly favour me by inserting the following:—

On Wednesday evening, December 4th, 1850, the first open attack was made upon our Ragged School, Hodson Street, by the priests. Two priests, both connected with Holy Cross Chapel, in Great Crosshall Street, accompanied by a layman, presented themselves at the door of our school. Admission was demanded on behalf "of the Catholic children" who attended there. This was most decidedly refused. They then tried to force their way in, and were only prevented by the threat of being given in charge to the police as trespassers. They then left the door for a little, and went up Hodson Street, about thirty yards, and endeavoured to collect the parents together. They succeeded in gathering about twenty, to which a crowd amounting to about two or three hundred people added themselves. With this mob they then returned to the school, and one of the priests, whose name is Father Noble, called upon the parents to come forward and demand their children. This the parents did; and after having got about fourteen children out of our school, (for *every child* that was asked for by *the parents* was immediately sent out,) they then began to speak to the mob, and Priest Noble said, in my hearing, that this was a soup school. I interrupted him by telling him that that was false—no soup or any provision being given to the children to secure their attendance. He said "he *was determined* it should cease." I said I was determined, with God's help, it should not cease. He then asserted that nothing good was taught them in the school, but everything bad and tending to bad. This I politely told him was also false. He then said that, "If, after that night, any parent sent their children, or allowed them to go to this Protestant school, he would not attend them on their death-bed." This told more upon the mob than anything else that he said. He then told them all to go home, which, after some little time, they did. A circumstance occurred afterwards worthy of note. Many of the children, though beaten by their mothers in the presence of the priests, who did not interfere to prevent them, yet, as soon as the mob dispersed, returned to their teachers; and when we dismissed

our school we had an attendance of one hundred and eighty. Many of the children were beaten on their way home, and so would our teachers have been but for the ready attendance and great assistance of some of the police. On Thursday afternoon I am informed that Priest Noble again came into Hodson Street, threatened, as before, any parents who would allow their children to attend; and again on Friday evening, at half-past six, the same priest, in company with three others, mounted upon *a cart*, before one of the houses nearly opposite our school, and addressed a mob of at least four or five hundred people. The nominal object of the meeting was to advocate temperance—I suppose because he intended to use language without temperance—for a more violent, unguarded, and exciting speech I never heard. The chief object of it was our school, and, amongst other words, one of them said he would not be surprised if mothers would see their children burning in hell because they came to this Protestant school. Many other such things were spoken, after which the meeting dispersed, some to go to the Popish school in Blackstock Street, and others to attend a meeting at Holy Cross Chapel. Notwithstanding all this, not one of our teachers absented himself, but all were determined to persevere, and we were amply rewarded by an attendance of 120 children—66 boys and 54 girls. It was a sad sight to behold the poor children in tears, when forced to leave their kind teachers to encounter the fury and the rage of their parents, excited beyond measure by the false and exciting words of their priests.—I remain, your obedient servant,

ROBERT W. WOLSELEY,
Curate of St. John's.

Liverpool, December 6th, 1850.

Poetry.

THE RESCUED ONE.

I.

List, stranger, to the ragged boy,
I've heard there's such a thing as joy;
What is it? for my life has been
One tale of sorrow and of sin.

I've heard some parents love their sons,
And feed and tend their little ones;
Alas, 'twas never mine to prove
One scantling drop of household love.

In wandering down the streets at night,
I've seen the glow of fireside light,
What passed within I could not see;
It struck a colder chill to me.

What care I for yon merry din,
My heart all aching sore within?
Stranger, there's no such thing as joy,
For me, the friendless ragged boy.

II.

Weary, and worn, foregone, forgot,
Once God or man I heeded not;
Till mercy led my listless feet
To yonder Ragged School's retreat.

My heart was wither'd up and dried,
'Twas there they told me Jesus died;
That sweet name reached the seat of woe,
And unknown tears began to flow.

Unloved, unsheltered, and unfed,
I knew not where to rest my head,
But there the bread of life was given,
And home and rest foretold in heaven.

Be blessings on that sacred place,
The school of glory and of grace;
Where first the faintest gleam of joy
Flashed upon me, the ragged boy.

Bunningham, 1850. E. H. B.

THE POOR.

Few save the poor, feel for the poor;
The rich know not how hard
It is to be of needful food
And needful rest debarr'd.

Their paths are paths of plenteousness,
They sleep on silk and down;
And never think how heavily
The weary head lies down.

They know not of the scanty meal,
With small pale faces round;
No fire upon the cold damp earth,
When snow is on the ground.

They never by the window lean,
And see the gay pass by;
Then take their weary task again,
But with a sadder eye.

L. E. L.

Editor's Portfolio.

ATHEISM AMONG THE PEOPLE.

[Under this title Lamartine has issued an earnest protest against the Atheistic Socialism so rife in France, and an eloquent plea for religion as the vital element of reform.—We give the concluding paragraphs:]

"See Mirabeau on his death-bed. 'Crown me with flowers,' said he; 'intoxicate me with perfumes; let me die with the sound of delicious music.' Not one word of God or of his soul! A sensual philosopher, he asks of death only a supreme sensualism; he desires to give a last pleasure even to agony.

"Look at Madam Roland—that strong woman of the Revolution—upon the car that carries her to death. She looks with scorn upon the stupid people, who kill their prophets and their sibyls. Not one glance to Heaven; only an exclamation for the earth she leaves: 'Oh, Liberty!'

"Approach the prison door of the Girondines: their last night is a banquet, and their last hymn is the *Marseillaise!*

"Follow Camille Desmoulins to punishment:—a cold and indecent pleasantry at the tribunal; one long imprecation on the road to the guillotine; those are the last thoughts of this dying man, about to appear on high!

"Listen to Danton upon the platform of the scaffold, one step from God and immortality:—'I have enjoyed much; let me go to sleep,' he says;—then to the executioner, 'You will show my head to the people; it is worth while!' Annihilation for a confession of faith; vanity for his last sigh: such is the Frenchman of these latter days!

"What do you think of the religious sentiment of a free people, whose great characters seem to walk thus in procession to annihilation; and die without even death, that terrible minister, recalling to their minds the fear or the promises of God?

"Thus, the Republic,—which had no future,—reared by these men, and other parties, was quickly overthrown in blood. Liberty, achieved by so much heroism and genius, did not find in France a conscience to shelter it, a God to revenge it, a people to defend it, against that other Atheism called Glory! All was finished by a soldier, and by the apostasy of republicans travestied into courtiers! And what could you expect? Republican Atheism has no reason to be heroic. If it be terrified, it yields. Would one buy it, it sells itself; it would be most foolish to sacrifice itself. Who would mourn for it?—the people are ungrateful, and God does not exist.

"Thus end Atheistic revolutions!

"If you wish that this revolution should not have the same end, beware of abject Materialism, degrading Sensualism, gross Socialism, of besotted Communism; of all those doctrines of flesh and blood, of meat and drink, of hunger and thirst, of wages and traffic, which these corrupters of the soul of the people preach to you exclusively as the sole thought, the sole hope, as the only duty and only end of man! They will soon make you slaves of ease, serfs of your desires.

"Are you willing to have inscribed on the tomb of our French race, as on that of the *Sybarites*, this epitaph: 'This people ate and drank well, while they browsed upon the earth?' No! You desire that History should write thus: 'This people worshipped well, served God and humanity well, in thought, in philosophy, in religion, in literature, in arts, in arms, in labour, in liberty, in their aristocracies, in their democracies, in their monarchies, and their republics! This nation was the spiritual labourer, the conqueror of truth; the disciple of the highest God, in all the ways of civilization,—and to approach nearer to him, it invented the Republic, that government of duties and of rights, that rule of spiritualism, which finds in *ideas* its only sovereignty.'

"Seek God, then. This is your nature and your grandeur. And do not seek him in these Materialisms! For God is not below,—he is on high!"

power to stay the punishment, where such becomes necessary, in its progress, and under the regulations after provided, and immediately sent back to the institution; and on a second desertion to be again similarly whipped, not exceeding forty stripes; and such girl to be imprisoned in separate confinement, and fed on bread and water, for a period not exceeding twenty days; and so for every such wilful desertion of such boy or girl.

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One scantling drop of household love.

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Once God or man I heeded not;
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'Twas there they told me Jesus died;
That sweet name reached the seat of woe,
And unknown tears began to flow.

Unloved, unsheltered, and unfed,
I knew not where to rest my head,
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Be blessings on that sacred place,
The school of glory and of grace;
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Banningham, 1850. E. H. B.

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It is to be of needful food
And needful rest debarr'd.

Their paths are paths of plenteousness,
They sleep on silk and down;
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L. E. L.

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"Look at Madam Roland—that strong woman of the Revolution—upon the car that carries her to death. She looks with scorn upon the stupid people, who kill their prophets and their sibyls. Not one glance to Heaven; only an exclamation for the earth she leaves: 'Oh, Liberty!'

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"Follow Camille Desmoulins to punishment:—a cold and indecent pleasantry at the tribunal; one long imprecation on the road to the guillotine; those are the last thoughts of this dying man, about to appear on high!

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"Thus, the Republic,—which had no future,—reared by these men, and other parties, was quickly overthrown in blood. Liberty, achieved by so much heroism and genius, did not find in France a conscience to shelter it, a God to revenge it, a people to defend it, against that other Atheism called Glory! All was finished by a soldier, and by the apostasy of republicans travestied into courtiers! And what could you expect? Republican Atheism has no reason to be heroic. If it be terrified, it yields. Would one buy it, it sells itself; it would be most foolish to sacrifice itself. Who would mourn for it?—the people are ungrateful, and God does not exist.

"Thus end Atheistic revolutions!

"If you wish that this revolution should not have the same end, beware of abject Materialism, degrading Sensualism, gross Socialism, of besotted Communism; of all those doctrines of flesh and blood, of meat and drink, of hunger and thirst, of wages and traffic, which these corrupters of the soul of the people preach to you exclusively as the sole thought, the sole hope, as the only duty and only end of man! They will soon make you slaves of ease, serfs of your desires.

"Are you willing to have inscribed on the tomb of our French race, as on that of the *Sybarites*, this epitaph: 'This people ate and drank well, while they browsed upon the earth?' No! You desire that History should write thus: 'This people worshipped well, served God and humanity well, in thought, in philosophy, in religion, in literature, in arts, in arms, in labour, in liberty, in their aristocracies, in their democracies, in their monarchies, and their republics! This nation was the spiritual labourer, the conqueror of truth; the disciple of the highest God, in all the ways of civilization,—and to approach nearer to him, it invented the Republic, that government of duties and of rights, that rule of spiritualism, which finds in *ideas* its only sovereignty.'

"Seek God, then. This is your nature and your grandeur. And do not seek him in these Materialisms! For God is not below,—he is on high!"

WHAT HAS POPERY DONE?

You (Jesuits) claim the liberty to instruct. For some centuries you have held in your hands, at your discretion, at your school, under your ferule, two great nations—Italy and Spain, illustrious among the illustrious; and what have you done with them? I am going to tell you. Thanks to you, Italy, of which no one can think, or even pronounce her name, without inexpressible filial grief—Italy, that mother of genius and of nations, which has diffused over the whole world the most astonishing productions of poetry and art—Italy, which has taught our race to read, does not to-day know how to read herself! Yes, Italy has, of all the states of Europe, the smallest number of native inhabitants who are able to read! Spain, magnificently endowed—Spain, which received from the Romans her first civilization, from the Arabians her second civilization, from Providence, and in spite of you, a world—America; Spain has lost, thanks to you, thanks to your brutal yoke, which is a yoke of degradation—Spain has lost that secret of her power which she received from the Romans, that genius in the arts which she received from the Arabs, that world which God gave her. And in exchange for what you made her lose, what has she received? She has received the *inquisition!* The inquisition! which certain men of a certain party are endeavouring to-day to re-establish, with a modest timidity for which I honour them. The inquisition! which has burned upon the funeral pile five millions of men. *Read history.* The inquisition! which exhumed the dead, in order to burn them as heretics. Witness Urgel, and Arnault, Count of Forcalquier. The inquisition! which declares children heretics, even to the second generation. It is true, in order to console Spain for what you have taken from her, that you have surnamed what you have given her Catholic. Ah, do you know you have drawn from one of the greatest of men that dolorous cry which accuses you, "I would much rather that Spain should be great than that she should be Catholic?" See what you have done with that focus of light which you call Italy. You have extinguished it. That Colossus which you call Spain you have undermined. The one is in ruins, the other in ashes. See what you have done for these two great nations.—*Victor Hugo.*

THE JESUITS.

"Passing from the Old World to the New, we find still the same sort of system, and the same sort of men to promote it. Neither the waters of the Pacific nor of the Atlantic can wipe away the leprous taint of Jesuitism. In the New World they came in contact with the untutored minds of simple Indians—very different from the pre-occupied minds of Chinese and Hindus. But the willow-like pliancy of their system does not forsake them. Having discovered the natural inclinations and propensities of any people, they studiously comply with these, and as studiously avoid anything calculated to give offence. Having noticed the easy, good-natured indolence of one tribe, such as the Irraquois, they frame a catechism of religious and useful knowledge to suit their taste. Of this catechism, a copy, with a translation annexed, fell into the hands of Dr. Mather, It consists chiefly of questions like these:—'How is the soil made in heaven?—It is a very pure soil; they want neither for meat nor clothes; we have only to wish and we have them. Are they employed in heaven?—No; they do nothing—the fields yield corn, beans, pumpkins, and the like, without tillage. What sort of trees are there?—Always green, full, and flourishing. But how are their fruits?—In this respect they excel ours, that they are never wasted; you have no sooner plucked one than you see another hanging in its room," etc. Having met with another tribe so ferocious that it could listen to nothing with patience, save accounts of the execution of scalping knives and tomahawks, they, with unheard-of

audacity, actually declared that the meek and lowly Jesus was a mighty chieftain and successful warrior, who, in three years, had scalped innumerable men, women, and children!! Can the force of sinful blaspheming compromise proceed further than this?"—*Duff.*

A RAGGED SCHOOL WITHOUT A BIBLE.

TRAVELLING down the Shannon in a Limerick steamer, I got into conversation with a Roman Catholic priest. He was an intelligent, kind-hearted man, and much interested in efforts made on behalf of the neglected poor. I told him of our Ragged Schools, of our collecting them from the highways and by-ways, the lanes and streets of the city, of our teaching them their duties to God and man by means of the Word of God.

He listened with great interest, and told me at last, that he had opened a Ragged School in his own locality, (somewhere in Clare,) and that he was succeeding beyond his most sanguine hopes in humanizing and civilizing his rude scholars. I ventured to ask if his scholars read the Bible, or if he used it in his school. He answered, "That is a book we don't think fit to put into the hands of the young or the unlearned." "Then," said I, "you consider yourselves wiser than God, for he says, 'Teach these things diligently to your children,' and Christ himself says, 'Search the Scriptures, etc., for they are they that testify of me.' How can your people search the Scriptures if you keep them from them?"

We shortly after parted, but I felt very sad at the thought of a Ragged School without a Bible.—W. L.

JEALOUSY OF THE PRIESTS.

[WE extract the following important statement from *The Tablet.* It will be seen with what a jealous eye the priests are looking upon our Ragged efforts. The opposition to our schools manifested in Marylebone, has been little short of that experienced by our friends in Liverpool. In one instance, about two years ago, they emptied a school entirely, which had afterwards to be filled with another class of children. The reference herein made to their gratuitous labourers may put to shame many a half-hearted Protestant, especially in connection with the fact that many of our schools can scarcely obtain more than one teacher for three that we require.]

"We are looking forward with deep interest to the future hopeful labours of this pious and zealous community in their new convent in Blandford Square. This chaste and beautiful edifice, which will afford accommodation for fifty nuns and one thousand poor female children, which was commenced in May last, is now being roofed in. It is situated in the centre of St. Marylebone, which contains a population of about 20,000 Catholics, most of whom are poor natives of the sister isle. *The great necessity for strenuous efforts to rescue the children of the Catholic poor of this parish from the perils which surround them, is obvious from the report of the Ragged-poor School Committee, submitted to their subscribers in the May of last year, wherein the statement was set forth, that they had no less than 600 of the poor Catholic children of this parish imbibing the erroneous principles of the Reformation in their schools.* Though we may make considerable allowance for exaggeration in this statement, still it suggests a powerful motive to excite us to draw these poor little innocents back to the faith of their forefathers, and to the one fold of the one Shepherd. Though our building funds are now nearly exhausted in the new erections, we confidently hope that the charitable munificence of the friends of the poor will enable us to carry out this good and great work to its completion. Were we to allow our Protestant neighbours to surpass us so far in their zeal for the education of the poor as to allow our poor children the benefits of gratuitous education, whilst they make ample provision for the instruction of the poor of

their own community, at the same time that the Catholics are inert and contented with an imperfect, scanty accommodation for the remnant of our poor children, the contrast would be to us most disreputable. *Our holy religion is enriched with more efficacious and more ample means for the education of the poor than any other body in the empire.* It is true, indeed, that Protestants have their quasi nuns, whose spirit and usefulness we consign to the pencilling of a popular contemporary, with their well-requited teachers, and well-paid staff of collectors and secretaries for their schools. We, on the other hand, have religious communities, *which, in most cases, supply us with gratuitous teachers, ready to carry on permanently the work of charity, without any further tax upon the Catholic body beyond the bare expenses of erecting our school building.*"

Plans and Progress.

AN EVENING IN A RAGGED SCHOOL.

As we had previously been informed that the business of the school commenced at seven, we determined to be there at this hour. Exactly six minutes before it, we reached the corner of the dirty street in which the school was situated. Already some twenty boys and girls had collected opposite to the door; some of them were engaged in play, others were quarrelling, while the rest looked on. After waiting ten minutes, the master came, and in less than a minute the door was opened, and each boy was pushing aside his neighbour that he might get in first. "Take that," said as dirty a looking rascal as we have seen for many a day, as he struck a boy who was near to him, and who appeared some years younger than himself. "Go it Tom," called out another, as Tom with hands and feet attacked his assailant. This disturbance in the passage soon brought the schoolmaster, whose appearance ended the quarrel, and cleared for us a way into the school. As all was noise and confusion inside, we had begun to consider what part we should act; whether we should remain longer as mere spectators, or, at the risk of giving offence, try what we could do to secure order—when the teacher commenced to sing the hymn, "There is a happy land, far, far away," etc., and as all the children seemed on intimate terms with the words of the hymn, if not its music, they sung it with all their might. Prayer was the next exercise in which the teacher engaged. In a pre-eminent sense, the prayer was entirely his own. The talking, laughing, and tricks of the boys showed that he was not their mouthpiece. In what we heard of it there was nothing which related to the peculiar circumstances of the children. It might have become the pulpit, or the social prayer-meeting, but it certainly did not become the Ragged School; and till teachers remember in such exercises that children do not pray like men, we have no hopes of their acting otherwise than they generally do on such occasions. After prayer the girls were taken charge of by two ladies, who had arrived some fifteen minutes after the proper time, and as we saw they were about to be engaged in needlework, we turned our attention entirely to the boys. They were divided into three classes, those who could not read, those who could read a little, and those able to read the Bible. The first two classes were supplied with monitors from the Bible class. As we were anxious to hear what and how the master taught, we placed ourselves near to the Bible class. The chapter read was the fourteenth of John, and with two or three exceptions it was read well. Immediately the last verse of the chapter was read, the class shut books, and evidently expected to join some other exercise, when the teacher said, "You have not had your questions; you must wait till we see whether you know what you have been reading about." Though the questions which he put were few, and

although almost all of them involved their own answers, such as, "Was Christ the Son of God?" and "Who was the Son of God?" yet no attention was paid by the boys to them. They yawned, laughed, and talked, during the whole time of this exercise. After spending nearly an hour thus, the boys and girls were ranged in rows fronting the master's desk, preparatory to writing. As the slates were handed out, several of the girls requested the master to allow them to sing, and our friend, who appeared more accommodating than we exactly liked, assisted them with "Lady bird, lady bird, fly away home;" and when this was finished, there were loud calls for another, which he granted, after stipulating with the scholars that it should be the last. As it was near nine o'clock before the writing was over, the teacher announced what appeared to be a very gratifying statement to the children, that there would be no cyphering that evening, so says he, "*You may go.*" The words had scarcely passed from his lips when all the children were in the streets, bawling as loud as their voices would permit.

After such an exhibition, we need hardly say we were deeply pained, not so much because of what had been done or what had not been done, as that the manner, tone, and character of all the teacher's performance showed that he did not know his work—in short, that he was ignorant of what may be called the functions of a schoolmaster. There was nothing in all we saw or heard likely either to mould or form the character. Even the Scriptural lesson was in no way suited to operate on the intellect or affections of the children; the questions put called forth no exercise of mind, and the lessons which he derived from these were not practical, and those which might be termed doctrinal were not communicated in a way adapted to their capacities. If all such teachers would but remember that before any truth can be received into the mind so as to influence it, the mind and the truth must stand related in some particular stage of progress—that the known must be used as an instrument in explaining the unknown—we think they would see the folly of dealing with children in this respect as if they were men, and the necessity of taking up what they already know, and by it lead them to higher and more advanced truth. We are much mistaken if this is not the principle of education. God has established in both revelations for the advancement of the individual as well as the race. The history of the first families of mankind, as given in the Word of God, shows how He recognized them as the children of their race; as a Father he appears before them, and commands them to "do this, and live." From the Fall to the giving of the Law, they are taught principally from the consequences of their own acts. The effects of sin are the instruments used by Him for explaining its nature, just in the same manner as a wise parent seeks to govern his household—he awards punishment, and presents the motive most likely to influence the child. Higher reasons and nobler motives could be presented, but the child *is not a man;* so the parent seeks to use only such instruments as are suited to its capacity. As we advance in the world's history, we find the same principle of education continued. At sundry times and in divers manners, God makes known his will to the children of men, and it is to be borne in mind that in no case does the last communication set aside what they had previously learned, but rather perfects it; the one is no more lost in the knowledge of the other, than the knowledge of the boy is lost in that of the man. The instruction God communicates by the law and through symbol and type, does not destroy what had preceded, but unites with it in meeting the wants of a more advanced age. "Do this," comes now forth with the annexed reason, "I am the Lord your God;" and as the day of the Lord advances, want after want is felt, and type after type is added, that these wants may be supplied, until like a building too broad for its foundation, the whole is upset, and the truth as it is in Jesus made manifest by the fulfilment of the law. Did our space permit, we would show that the same principle of education is manifested in the natural revelation; in fact, it is so much in harmony with the light of nature, that our surprise is that any reflective man should depart from it. Of course our

readers are too well acquainted with our schools to require being told that this description applies to but few schools in connection with our Union; still as this very exception not only perils the existence of our movements in the locality in which the school is situated, but inflicts an injury on the general cause, we have thought it our duty to point it out.

Literary Notices.

Physiology of Human Nature; being an investigation of the physical and moral condition of Man, in his relation to the inspired Word of God. By ROBERT CROSS, M.D. London: Arthur Hall, Virtue, and Co.

WE cannot better explain the object of the author of this important work than in his own words. It is an attempt "to show the analogy between the physical and moral attributes of fallen man; and to point out the conditions of health and disease peculiar to our race—moral as well as physical—with constant reference to the revealed Word of God (a firm belief in which is pre-supposed as a ground of argument;) and to trace man in his onward course from infancy to manhood, and thence to his decay and death, pointing yet further to a different condition of existence, in which he may live with a glorious, incorruptible body, and a sinless soul." The work is divided into twelve chapters, viz., *The physical being of Man—Intellectual being of Man—Moral being of Man—Development of the physical powers—Development of the dispositions—Development of the mental and moral powers—Health of the soul—Health of the body—Disorder, disease, and decay—Preventive and remedial agencies—Physical death—and physical resurrection.* We welcome the work most cordially, as a valuable addition to our religious literature, and thank the author for the good service he has rendered the cause of evangelical truth. To speculative young men, whose principles are apt to be undermined by the sophistical reasonings of the rationalists and infidels of the present day, we specially recommend it. We had marked several portions for quotation, but reluctantly omit them for want of room. If the work should reach a second edition, which we sincerely trust it may, we advise the author to run his pen through the unmeaning and unnecessary word "indeed," which certainly occurs too often, though it by no means deteriorates the intrinsic value of the work.

Eastern Music: Twenty Melodies from the Egyptian, Greek, Jewish, Syrian, Turkish, and Arabic; for the voice, dulcimer, and drum; with pianoforte accompaniments and illustrations. By JOHN MACGREGOR, M.A., Author of "Three Days in the East." London: Novello, Dean Street, Soho, and Low, Fleet Street.

WE are glad to meet with our author again, and grateful for these additional gatherings—the fruits of his Eastern rambles. We sincerely recommend all our musical friends, old or young, grave or gay, to procure a copy. Whether in reading, singing, or seeing, we promise them amusement, pleasure, and instruction, besides the pleasing conviction, that, by so doing, they will help the Ragged Schools, to which the profits of the work are to be devoted. The frontispiece is worth the money. The author describes it as "a concert at Marathon, for the benefit of the Ragged Schools." It is illustrative of a scene described in the body of the work, from which it appears that there are more places than the London lodging-houses in which "travellers" meet with "*strange bed-fellows!*"—"I tossed restlessly on my hard bed, in a dingy house on the plain of Marathon—a burning fever made me sleepless; and oh, the horrors of that night! All the discords of creation were the accompaniments of the song which follows; but they tried in vain to spoil its sweet melody.

"Amongst the solo performers was a dog howling most piteously—geese cackled—musquitoes buzzed and stung—swallows twittered as they flew in and out through the open windows—cocks crowing—rats covered the floor, squeaking—a bat flapped its wings in my face—big moths put out the candle, and the horrid ichneumon fly seized the opportunity, and my nose—a donkey brayed aloud, doing his best to be pathetic, as he bemoaned his dead companion at the door; and men tried with a rope to pull away the putrid carcase, but the head came off! The *vox*

humana was represented by a squalling baby. Such were the "maestri," and with them a countless chorus of lesser fry, ten times more numerous and active than Jullien's band."

For the song itself we refer to the little volume, which is beautifully got up, containing many amusing illustrations.

Publications of the Sunday School Union. THE Sunday School movement, like all efforts of circumstantial origin, had to fight its way through primitive difficulties, when in a state of unavoidable isolation and weakness. It required some central agency to collect its scattered elements, and to arrange and systematize them. Hence the origin of *The Sunday School Union*. It undertook a difficult work; but its varied committees are composed of *practical* men, of zeal, energy, and self-devotedness, and they have done their work wisely and well. They have looked at it in its breadth and depth, and realised its magnitude; nor has this dissuaded them from their purpose. Men who, week after week, will brave the damps and fogs of the city, and after a walk of several miles, be found sitting in committee at seven o'clock on a winter's morning, are just such men as are likely to accomplish their purposes, however difficult. Some of the fruits of these labours are to be found in the publications before us. They are not the results of a trade speculation, but of a felt necessity. The first five have been compiled for the use of teachers, and they are just such as every one ought to possess. Their titles sufficiently indicate the nature of their contents; of their merits we need only say, that they do honour to the practical men under whose auspices they are published.—

Notes to the Scripture Lessons. 1850.

The Sunday School Class Register and Diary. 1851.

The Sunday School Teachers' Class Register. 1851.

This is an excellent abridgment of the former, but contains less space for notes and memoranda.

The Union Spelling Book, and Pronouncing Dictionary of Scripture Proper Names.

A valuable addition to our Sunday School literature. The Dictionary may be had separate, at half the price of the Spelling Book; every teacher ought to possess it.

The Juvenile Harmonist, a Selection of Tunes and Pieces for Children.

The Sunday School Union Magazine. 1850.

The Bible Class Magazine. 1850.

The Child's Own Book, new series. 1850.

These will form suitable gifts or rewards for the elder scholars, and be useful to the teachers for reference.

Pleasant Pages for Young People. Parts II. to VI. By S. P. NEWCOME. London: Houlston & Stoneman.

WE have already spoken in very high terms of this interesting work, and glad should we be if, by a second notice, we could introduce it into an additional thousand families. We strongly recommend those parents who have so far neglected the pleasure and best interests of their little ones, as not to have supplied them with the numbers as they appeared, to lose no time in procuring for them the first volume, which we doubt not will be got-up in a style every way worthy of the excellent work.

The Children's Gallery.

THE GARRET HOME.

A GENTLEMAN was one day visiting some destitute families in one of the poorest parts of London. After climbing a number of stairs, which conducted to the top of one of the houses, he observed a ladder leading to a door close upon the slates. He thought it most unlikely that any living being would be found dwelling there; but in order to satisfy himself, he resolved on ascending the ladder. On reaching the door, he found it so low, that he was obliged to stoop before he could enter. "Is there any one there?" he inquired.

"Come in," answered a feeble voice.

He entered, and found a little boy the solitary tenant of this wretched home. There was no bed—no furniture of any kind. Some straw and shavings in one corner, formed the poor little fellow's seat by day, and his couch by night.

"Why are you here?" inquired the kind visitor. "Have you a father?"

"Yes, sir."

"Have you a mother?"

"No, sir; mother is in the grave."

"Where is your father? You must surely weary very much for his coming home in this dark solitary place?"

"No, sir," replied the boy sorrowfully. "My father gets drunk. He used to send me out to steal, and whatever I stole he spent in drinking."

"Does he not make you do so still?"

"I went," replied the boy, "to the Ragged School, and I was there taught the words, 'Thou shalt not steal.' I was told about heaven and hell — that Jesus Christ came to save sinners—that God punishes the bad and loves the good; and I resolved, from that time, I would steal no more. Now," continued the little sufferer, "my father himself steals, and then gets tipsy; and then he gets angry at me, and is cruel to me, and whips me, because I will no longer steal."

"Poor little boy!" said the gentleman, deeply interested in the sad history. "I am sorry, indeed, for you. You must feel very lonely here."

"No," said the other, with a smile on his face; "I am not alone. God is with me; Christ is with me. I am not alone!"

The gentleman took out his purse, and gave him a small trifle, promising that he would come back again and see him on the morrow.

"Stop!" said the little fellow, as his kind visitor was preparing to go down the ladder, "I can sing." And so saying, he commenced, in simple strains, the beautiful hymn with which he loved to cheer his solitude:—

"Gentle Jesus, meek and mild,
Look upon a little child,
Pity my simplicity,
Suffer me to come to thee.

"Fain would I to thee be brought,
Gracious God! forbid it not,
In the kingdom of thy grace,
Give a little child a place!"

The gentleman was touched with the tale of distress, and the character of the desolate child; and next day he told the case to a lady he knew would feel interested in him. The lady requested that he would kindly accompany her to the boy's dwelling, to which he readily consented. Taking along with her a bundle of clothes, which might be useful to him, they made their way together up the dark stairs of the house, till they reached the ladder. On ascending the steps, and coming to the door, they knocked; but there was no reply. They knocked again, still no reply! Again; but still no voice, as before, calling, "Come in." The gentleman opened the door. The bed, the straw, the shavings, were just as he had left them. The boy was there too; but he was DEAD! The body lay on the bed of straw; but the spirit had fled away to the God who gave it!

Dear children, learn from this affecting story these three things:—

I. *The poorest may serve God.*

II. *The loneliest need not feel solitary.*

III. *The youngest may die.*

I. *The poorest may serve God.*

I know many think, that if they were not so poor as they are, they might serve God better, or if they had friends who loved God more, they would serve him better. This little boy tells us how wrong it is to think so. Whatever our situation in life may be, we may (if we will) love and serve the Lord Jesus. This boy was poor—the poorest of the poor. He had every temptation to be bad. His father was a wicked man. His example might have made his child wicked too. In order to get his daily bread, he was strongly tempted to tell lies, and steal, and do sinful things. He had no mother to teach him to love God, and say his prayers, and read his Bible. He had even no clothes to go to church, and yet he feared God, and would rather be beaten than do what was sinful. He praised the name of Jesus, and died happy. Angels carried him up to heaven.

Children, remember wherever you are now, or wherever you go in after life, you never can say, "I cannot serve God. I have no time or opportunity to be religious." Think of this poor outcast, with his tattered clothes, and straw bed, and wicked father, and many temptations, and yet *he was a Christian.*

II. *The loneliest need not feel solitary.*

This little boy was left alone by himself in that miserable garret. No kindly voice was there to speak to him. The angry tones of his drunken father's voice was all he ever heard, and they made him tremble. But he was not alone. The great God, the best friend, was with him. He could say in his solitary hours, "My father and my mother have forsaken me, but the Lord has taken me up!" He had heard the gentle voice of his Saviour, saying, "*I* will not leave you an orphan—*I* will come to you." Oh! how was that dark and desolate chamber made bright with the face of Jesus! When the little boy came to die, there was no earthly hand to smooth his pillow. He died *alone*; and yet he was not alone. In walking through "the valley of the shadow of death," he could say, "I will fear no evil, for *Thou* art with me!"

Reader, how blessed to think that if you are a child of God you never can be

alone! In the dark night—in the lonely way—in the far off land—in the raging ocean—on the bed of sickness—on the couch of death—Jesus is with you. He will make the darkest place bright, and the saddest place happy. What a glorious assurance! How it should drive away all our fears, to think, "Jesus is *my friend!*"

III. *The youngest may die.*

The little beggar boy was cheerful and happy in his garret one day—the next he was *in eternity!* One forenoon an earthly friend came with a bundle of clothes to cover his body; but they were not needed. He was already clothed in better garments. He was wearing the white robe of the redeemed saints before the throne.

Happy exchange! From singing *about* Jesus in a miserable dwelling on earth, to be carried up to be *with* Jesus for ever in heaven!

Reader, would you be ready for such a call? To-day you are in health, perhaps you may never see to-morrow's sun. "*This* night thy soul may be required of thee!" "*Prepare to meet thy God!*"

WHAT CAN I DO FOR GOD?

A LITTLE boy asked me this question one day in the Sunday School, when I was telling him about the talents that God had given to all of us, to use for him; and that at the last day we should all be asked, What we had done for God? Every little boy who reads his Bible and goes to school, can tell me what God has done for him; but perhaps they cannot tell what they can do for God. Now I will tell you what a little girl did to help the missionaries, although she had no money at all to help them. She saw her mother one day with a basket of eggs, going to set a hen upon them; and because she had been a good girl at school, her mother gave her one, and she put it along with the rest for the hen to hatch. Some months after this, when I passed the house, this little girl came running out, and said to me, "Do, sir, come in, and look at my missionary hen." "What do you call a missionary hen?" I asked; so she told me what she had done; and that she sold all the eggs which this hen laid, and kept the money for the missionaries, and at the same time she put five shillings into my hand. I then asked her what made her think of this plan, and she said, that she had thought what she could do for God for a long time, ever since the last missionary meeting; and when I asked again, why she wished to do something for God, she replied, with tears in her eyes, "Oh, sir, he is so good to me; he has sent his Son Jesus to die for me, and how can I ever do too much for him." Now, my dear young friends, cannot you do something also for God? If you pitied the poor ragged children as much as this girl did the heathen, and felt as thankful to God as she did, you would soon find out some plan for doing them good. "Where there is the will, there is a way."

Intelligence.

IPSWICH RAGGED SCHOOLS.

ABOUT a year since, some benevolent persons in Ipswich, who felt that it was highly desirable that the youth amongst the very humblest classes in this town should be educated, set on foot a movement which had this special purpose in view. David Power, Esq., the learned—and we more rejoice to add, the humane and enlightened—Recorder for the borough, threw the weight of his influence into the project, and, as a result of combined effort, schools for the ragged were opened, and attendance at them solicited. Not a few zealous ladies and gentlemen offered themselves as teachers, and in a few weeks' time numbers of boys and girls of the roughest order formed the at first noisy and nearly intractable pupils of these self-denying labourers. The elements out of which the schools were formed made it certain that considerable difficulty would be felt at the outset in securing anything like tolerable order and attention, and at first there was almost rebellion enough to dishearten the teachers. Perseverance, however, was determined on, and with its exercise came a cheering measure of success; for the future, with a little extra assistance, the entire plan will accomplish all that its most ardent advocates expected. So interesting is the Report of these schools, published last October, that nothing but want of space prevents us from giving it entire. Although far exceeding our usual limits, we cannot refrain from laying before our readers a large portion of the Report of those devoted ladies who are engaged in the good work. We bespeak for it an attentive perusal, not only by the "unemployed" ladies in Ipswich, but *everywhere*; and we fondly trust that the piety and devotedness, so eloquently expressed in their appeal, may reach the hearts of many who are chiefly occupied in "standing all the day idle."

"On a dark and miserable night in December, almost as disheartening as many consider the work to be, was the school commenced; and the four teachers who were present will ever remember the wondering gaze of the children, their ignorance, filth, and rudeness. Fifteen girls only were present, collected by the kind exertions of our zealous town missionary, Mr. Baillie; these soon spread the intelligence among their companions, and in a few weeks the numbers

increased fourfold. The room was too small, and the teachers were glad to occupy another in addition, which rooms have, during the summer, been exchanged for one more commodious, which will contain the whole school.

"The number of girls whose names have been entered on the books is 290.

"The average attendance on the Sabbath evening, when religious instruction only is imparted, is, in the summer months, 25, and in winter, 60.

"The average attendance on Tuesday evening, when writing and arithmetic are taught, is, in the summer months, 23, and in winter, 58. Thus showing a much larger proportion in the long evenings of winter than in summer, as is always found to be the case in schools of this description.

"The Committee feel pleasure in stating, that all the children who were present on the first night are still belonging to the school; and to show their desire for instruction, which they obtain from no other source, very earnestly have they requested their teachers to meet them on other evenings of the week. This request, hitherto, it has been impossible to grant. But the Committee, feeling how little is the influence which they can exert over these children by the instruction at present afforded, long for the time when, with the co-operation of the Christian public, every evening of the week the school will be open, and a paid mistress will be employed to assist in the great work of reclaiming the vicious and the outcast.

"The teachers cannot (as they would wish) record real and satisfactory instances of conversion, but they can gratefully name impressions and convictions which have been produced. Many lessons of holy writ, hymns, and prayers, have been committed to memory. A general improvement as to moral influence and conduct they decidedly see, and they are encouraged to go on by the promise that, 'in due season they shall reap if they faint not.'

"The ladies cannot close their brief report without naming their *one great discouragement*; it is that they do not find the *help* which they want in the work of *teaching*. In this work but *few* are engaged. Hundreds of children in various parts of the town are ready to be taught, but there are few to care for their souls. Not only so, but the *very existence of the present school* is endangered by the lack of service. For what description of teachers are the life and sinew of such an enterprise? Who are they upon whom the Committee can depend that through evil and through good report, through calm and through tempest, through discouragement and through success, the school shall remain faithfully worked, opening its door as an asylum for wretched and sinful youth? It is not the teacher who at first willingly pledges herself to take a share in the work, and then, as soon as it loses its novelty, loses her zeal; it is not the teacher who considers it a matter of indifference whether she is punctual or not at the appointed hour of commencement, or even whether she is present at all; it is not the teacher who takes her seat and goes through the round of duties mechanically and grudgingly; this is not the teacher upon whom the Christian public can rely for carrying out their philanthropic designs. The souls of the perishing need some better efforts than these. Your Committee look imploringly around, and ask for something better. He to whom we owe all our blessings, and who has made us our brother's keeper, demands something better from us.

"We want teachers who will take upon their shoulders a heavy burden, and will, for the sake of their Saviour, esteem it light; who will not grudge their time, and the expenditure of their strength, or the sacrifice of their comfort; who will feel the responsibility of the work as much as if it rested entirely on themselves; and who will be anxious to be at their post at the appointed times, as though the whole machinery would stop if they were not present. Teachers whose hearts are bathed in Divine love, and who, in the Spirit of Christ, will set about the work of Christ; teachers who will not count their comforts, their convenience, aye, their lives, dear to them for the sake of their work; and who, after their utmost efforts, and their utmost self-sacrifice, will yet remain ashamed of their slothfulness, and will exclaim, 'We are unprofitable servants.'

"Oh, for teachers of this order! Are there not in Ipswich some ready to say, 'Here am I?' May He, whose work it is, and with whom it rests to carry it on, pour out His Spirit of love and zeal, and incline many to assist in this important and glorious work."

NORTH STREET SCHOOLS, BETHNAL GREEN.

THE first Annual Meeting of these Schools was held in Crosby Hall, December 10th, 1850, the Rt. Hon. Lord Ashley, M.P., in the Chair. As we purpose, shortly, giving a more detailed account of the benefits arising from this interesting field of labour than can possibly be done in the present instance, we append a brief abstract from the Annual Report.

Eight years ago, no school existed in this part of Bethnal Green, so densely populated, except here and there a dame-school, which would only accommodate a few of the children of the more respectable poor. In 1842, a Sabbath School was commenced, and Divine service was regularly conducted on the Lord's day, and two evenings in the week. The Infant School system was adopted, and was found to answer remarkably well, the daily attendance averaging 130. In 1845, a few friends resolved on establishing a Sunday Evening School, which was soon after opened on two evenings in the week. At first the numbers that poured in caused the teachers speedily to retire from the field, thankful to escape unhurt, and both the Sabbath and Week Evening Schools were closed. In the summer of 1848 these friends again resolved on receiving a small number of these destitute creatures on the week evenings; but it was impossible adequately to describe what they had to contend with. The school was first opened in October, 1848, in one of the very worst parts of the neighbourhood. With some assistance from the Ragged School Union, they were able to proceed, and fitted up two rooms. Further assistance was rendered when needed, and a second house was fitted up in Pleasant Place, in November, 1849, and opened as a Free Day School, with a paid teacher. A bazaar in the spring of this year produced £30. 2*s.* 6*d.* The new school-room was quickly filled, upwards of one hundred children being in weekly attendance. This and the other schools were in a prosperous state. Since the opening of the Thomas's Place School, many youths of the vilest character had been reclaimed. A large number of Bibles, Testaments, Hymn-books, and Magazines, had been purchased by the children. A clothing fund and a youths' benevolent society had been established, and were in a flourishing condition. As soon as the funds would permit, the committee proposed erecting a new school-room in a most destitute situation. In aid of this desirable object, they called on the friends of these institutions for increased support. Two of the boys connected with the school were about to proceed to the colonies in a week or two.

The Meeting was afterwards addressed by the Rev. W. W. Champneys, Rev. Dr. Hewlett, Rev. Dr. M'Caul, Rev. H. Allen, Rev. W. Tyler, and Messrs. Payne, Anderson, and Williams.

Original Papers.

WESTMINSTER AND ITS JUVENILE POOR.

MANY of our readers are aware, that from an early period in the Society's history, very special attention has been directed by the Committee to the condition of Westminster. It was meet that it should be so. In no other part of the metropolis have the extremes of life existed in such strange and mysterious contrast. Rulers and rebels, magnificence and misery, laws and outlawry, learning and ignorance, wealth and poverty, have there, within the compass of a few square acres, exhibited a scene to the world's amazement, unparalleled by any other spot in Britain. There are few other places within the British dominions hallowed by memories and associations so sacred and illustrious; and yet there is not one other, over which darker shades of hopeless ignorance have lingered so long, and where every species of juvenile crime and pollution have been so assiduously reared in the lap of systematic roguery and daring guilt, or from which so many lawless marauders have gone forth to disturb our nation's peace, and destroy its purity. It therefore fitly became the "Jerusalem" of the Ragged School movement. It was in Westminster—through the efforts of a most devoted and efficient City Missionary—that one of the first, if not *the* first Ragged School was established, an account of which appeared in some of the early numbers of this Magazine.

We purpose at present to make a (necessarily) rapid, and somewhat general reference, to the educational machinery at work for the last few years on behalf of the Westminster juvenile poor, especially those bearing our usual cognomen. We do this for various reasons:—because our work in these neighbourhoods is not yet done—because by many, our efforts, if understood, have not been fully appreciated—because we have met with very little support or sympathy from the wealthy inhabitants and clergy of the surrounding neighbourhood—and chiefly, because we are about to extend our labours there *in faith of an increased assistance*, without which we shall rather be compelled, however reluctantly, to diminish them.

The "School for the Destitute," in New Pye Street, (known in our columns as "*The Old Stable*," see vol. i. pp. 9, 47,) was established several years prior to the formation of the Ragged School Union. Although undergoing many vicissitudes, some of which have once and again threatened its destruction, it still continues (in part) its operations, and has proved a most important and effective instrument in the hands of God, for the amelioration of wretchedness and the removal of vice, from that benighted neighbourhood. The Infant School register contains the names and addresses of no fewer than two thousand and fifty-three children, who have been educated in that department alone since the year 1841, many of whom are still known by the devoted and laborious mistress as respectable young women, giving evidence of the permanent benefits of their early instruction. In addition to this, the Boys' Day School and a large Sabbath School were conducted for many years with zeal and efficiency. For the last ten years, an extensive and important

work has thus been carried on in this humble building, the results of which it is neither safe nor necessary for us to know; but we feel assured that it has been rendered a blessing to many thousands of miserable and unfortunate children, and exercised a correcting and purifying influence upon many a dreary home. For many years it has been supported chiefly from contributions raised by a lady, well-known in Westminster for her untiring zeal and self-devotedness on behalf of the poor and the destitute. Another school, in Palmer's Passage, under the same patronage, has also been in operation for several years, and has been the means of effecting much permanent, and we trust spiritual good. So great was the disorder at the commencement, that even two teachers were unable to maintain their authority, and at one period the school had to be closed for several weeks in consequence. Now, however, the improvement of the children is so manifest, that, in point of order and efficiency, it is equal to any school of similar standing in London. A Ragged School has been conducted in New Tothill Street for nearly two years, with an attendance (including the Sabbath Schools) of nearly two hundred children. As an instance of the absence of home-training among that class of children, it is worthy of remark, that at one time, out of ninety on the books, sixty scarcely knew the alphabet. An Infant School has also been in operation for a considerable time in connection with the "Working Man's Institute," at the corner of Pear Street, Duck Lane. This institution possesses peculiar interest. The building was formerly used for a public-house, and a place of resort for thieves and coiners. It became their chief rendezvous after quitting the one in Old Pye Street, but, owing to public attention being so specially directed to the locality through an increase of missionary and educational efforts, this seed-plot of crimes and criminals was afterwards broken up. Through the aid and persevering exertions of Lord Ashley, a few gentlemen were enabled to take the building, and fit it up with reading rooms and other conveniences as a Working Man's Institute.* An Infant Ragged School was afterwards opened, conducted by a paid master and mistress; and also a small Dormitory for grown-up lads, several of whom were notorious thieves, received from the *Compter* Prison. Of these lads fifteen—after giving satisfactory evidence of genuine reformation—have emigrated to the colonies and North America, under the auspices, and several at the expense, of the Committee of the Ragged School Union. We hope to lay before our readers, in a future number, a brief account of some of these lads, exhibiting the advantages of Scriptural instruction and religious influence over that of prison discipline.

As the existence of this, and all kindred institutions, depends entirely upon the voluntary contributions of the public, we here consider it our duty to correct an error which we have just observed in the last number of the *City Mission Magazine*. In that periodical it is inadvertently stated, that this educational establishment in Pear Street is the institution of the London City Mission; but apart from the very valuable assistance it has received from their excellent missionary, we know of no other connection existing between them. It is due, therefore, to the Committee of the Institute to

* When the workmen were employed in fitting up the building, they discovered nearly a bushel of counterfeit coins (gold and silver) deposited between the wall and the ceiling.

state, that they receive no pecuniary aid whatever from the Mission, but are dependent—as in the case of *all* other Ragged Schools—upon local contributions, supplemented by special or regular grants from the Ragged School Union. It has often been a pleasing duty to record our gratitude for the very valuable assistance received—especially at the commencement of our labours—from many of the City Missionaries, in the establishing of schools on their districts; but these efforts are seldom successfully prosecuted without the formation of a Local Committee, to undertake the financial responsibility and the general arrangement of the schools. It ought to be understood, however, that while the two institutions must present their respective claims to the public, they are both indispensably necessary for the full completion of our evangelistic enterprise. Often the little ragged scholar becomes the pioneer of the missionary, procuring his first entrance into a turbulent home; while he in turn strives to secure the co-operation of the parents, gathers the little ones from the lanes, and sends them to the school. Eternity alone will disclose the amount of moral and spiritual benefits arising from the individual and associated efforts of the missionaries and Ragged School teachers in Westminster; but while the public has paid for the support of the institutions connected with the *latter* more than *treble* the amount expended on the *former*, we cannot but consider that the operations of the more expensive agency have been equally "systematic," and not less effective in their respective departments, in producing a proportionate diminution of crime, and in diffusing a knowledge of Scriptural truth among the godless and neglected poor.

In the autumn of 1846, the *Juvenile Refuge and School of Industry* was commenced in Old Pye Street. A limited number of boys were first admitted, and as discipline and order were established they were gradually increased to fifty. Shortly afterwards, a school for girls was commenced, and by a similar arrangement the numbers were gradually increased. As each child, in addition to industrial training, was supplied with a portion of its daily food and supplementary clothing, the admissions were limited to the most wretched and destitute children, living within an allotted district. This "territorial" arrangement was continued until the establishment of other schools and the improved condition of the locality rendered such arrangements unnecessary. From fifteen to twenty-five boys, having no homes, and in many cases orphans, have been lodged on the premises, and therefore dependent upon the institution for their entire maintenance. Many of these poor creatures, on their first admission, were not only dying from starvation, but on being stripped of the filthy rags that partially covered them, (which were instantly destroyed,) their bodies were actually full of holes and ulcers, from the effects of vermin! So great have been the physical sufferings endured by many of these children, and consequent injury to their constitutions, that ever since the establishment of the Refuge some of their number have been under medical treatment. It is impossible to enumerate the benefits and results arising from an institution of this description; but those who, like ourselves, have seen and conversed with the tattered and wretched applicants prior to admission, and afterwards beheld the transforming effects of the moral and industrial training to which they were subjected, could not but wish that such institutions were more liberally supported, and that, even for the sake of economy, their numbers should be multi-

plied in the metropolis an hundred-fold. The average attendance of boys during the past year has been sixty-five, and girls about forty. During the last two years, thirteen boys have been apprenticed to trades in London, under respectable masters, and fourteen boys and four girls have emigrated to the colonies. Those from whom we have received communications have obtained constant and remunerative employment, and one of the girls has been married since her arrival. Originally, the entire industrial employment for the boys was tailoring and shoemaking; although yielding no pecuniary returns from their labour, yet they were considered the most useful occupations, as the tattered garments of the children were thus renewed by means of their own handiwork. In November, 1849, a select class of boys was formed under the superintendence of the master, for the manufacture of pocket books, travelling desks, dressing cases, etc., but owing to the want of proper accommodation, the number of boys so employed was very limited. The time chiefly devoted to this department was from six till eight o'clock in the morning. During these fourteen months, they have made the following articles, and certainly the workmanship was by no means inferior:—86 pocket books, 64 ladies' reticules, 48 collecting money boxes, 24 blotting books, 11 knitting cases, 10 Bible cases, 2 portable desks, 2 picture frames, and a satchel, besides sundry repairs. These articles have been purchased at the usual selling price, chiefly by ladies and gentlemen visiting the institution, and have realised a profit, (after deducting the cost of materials,) of £9. 6*s*. 9*d*. In addition to *innumerable* repairs, the tailors and shoemakers have made, during the last twelve months, 42 jackets, 69 pairs of trousers, and 72 pairs of boots; these have been carefully distributed among them according to merit and necessity, thus enforcing the practical advantages of moral rectitude and persevering industry.

We had purposed giving a few details of the strange and dreadful histories of some of the elder boys, to illustrate the duty, economy, and *humanity* of establishing and supporting such institutions; but want of time and space compels us to defer it for the present. We cannot quit this department of our subject, however, without referring briefly, and somewhat complainingly, to the very meagre assistance rendered to this institution by the wealthy inhabitants of Westminster. Although under the direct management of the Central Society, it was established on a footing similar to other Ragged Schools, being supported from a separate fund, specially raised for the purpose; but this fund has fallen so far short of the actual expenditure, that had it not been for the munificent contributions of one lady,—who has given in repeated donations for the Refuge and other purposes, no less a sum than £1,200,—the institution could not have been maintained to the present time. The following will show the actual receipts and expenditure since the commencement, apart from the contributions just referred to:—

	RECEIPTS.	EXPENDITURE
In 1847. . . .	£813 14 6	... ... £817 14 4
1848. . . .	458 9 4	... ... 786 4 7
1849. . . .	406 0 11	... ... 720 15 4
1850. . . .	167 17 0	... ... 675 11 11

Not only has this limited assistance proved a discouragement to the Committee, but it has also, in a measure, prevented them from enlarging

their accommodation, so as to meet more effectually the moral necessities of Westminster. So urgent, however, do they feel the necessity of this, that at last they have determined on securing larger premises in the neighbourhood, (still retaining the present Refuge for school purposes,) and leaving it with the public to say, whether this important step shall be frustrated for want of funds, and the children turned over to the "blessed pastures" of Dr. Wiseman and his numerous coadjutors, under another name, that abound in the slums of Westminster. This must unavoidably be the case, unless the deficiency arising from the absence of the liberal donations already referred to, be supplemented by the contributions of the many.

There is scarcely a district in London where the blessed effects of Ragged Schools have been more strikingly manifested than in Westminster, and certainly not one other from which a smaller amount of local aid has been obtained. Schools for the training of robbers and pickpockets have been converted into Refuges and Reading-rooms; streets, into which policemen were often afraid to enter, are now quiet and orderly; and hundreds of poor children are being trained to pious habits and honest callings, who would otherwise have been nurtured in criminality and shame.

We cannot better conclude these hasty observations than by laying before our readers the following communication, forwarded to us by a gentleman intimately acquainted with the past and present condition of the juvenile poor in Westminster—one who has not only watched the progress of every evangelistic effort with the deepest interest, but who has ever been ready with personal or pecuniary assistance in helping forward every good work:—

WESTMINSTER PROPER.

Sir,—Westminster Proper consists of the parish of St. Margaret; at a comparatively recent period, a district for ecclesiastical purposes has been carved out of it, called the parish of St. John the Evangelist; but for parochial purposes it still continues one and entire; while all the other parishes are the liberties, and not the city of Westminster,

This will explain the allusion of Dr. Wiseman to Westminster Proper, with its population so wretched, and its slums so filthy; although it has the palace at one end, the courts of law and houses of parliament at the other, and Westminster Abbey in the centre, with its annual revenue of *thirty-five thousand pounds.*

The population of Westminster Proper is about sixty thousand souls, being equal to the whole population of the counties of Huntingdonshire and Westmoreland, and nowhere on the face of the globe could it have been surpassed, ere the establishment of the London City Mission, in the filth and dilapidation of its slums, or the marauding pursuits, bullying manners, and beastial practices of the inhabitants of those offensive dens. Here were congregated masses of society, unexplored, and consequently unknown to the inhabitants who surrounded them, except that the terror they inspired caused it to be considered unsafe for any, except the well-armed police, to penetrate the district. Indeed, since the Mission has been established, one of the missionaries reports that he has seen upwards of *forty* policemen beaten out of Old Pye Street by the inhabitants, while attempting to take a *thief.*

Here were children who knew not that they ever had a father, and who were taught and driven to plunder, to procure money for a drunken and debauched woman to get gin. Here were children of tender age, banded together to "prig," as they called it, to exist, and exercising all the art and

cunning of aged adepts to prevent detection. Here were schools to teach the art of conveyancing, or thieving, and regular colleges to reward the expert with degrees of honour, and admit them to the society and pursuits of their seniors, according to their ascertained proficiency in crime.

It is now about fourteen years since six individuals met with the City Missionary at his room in Orchard Street, Westminster, and clubbed together to open a school for the dirty and half-naked children, many of them of the character just described, who swarmed the streets of Westminster Proper. The filth and wickedness of these little immortals precluded their admission into any of the schools then in being; while the life they led in the streets, by day and by night, made them an annoyance, if not a terror, to all the inhabitants, and trained and fitted them to give employment to our police, our magistrates, our judges, our jailers, and the superintendents of our hulks and convict establishments.

These six individuals soon found that they had a most interesting class of pupils to attend to. The fears they had entertained that few would attend, and that those who might come would not endure the restriction of scholastic training, soon vanished. They had procured the services of a very talented young man, then out of employ, who undertook the office of schoolmaster for a pay of 12*s.* per week; this, with 4*s.* per week for the room, and 5*s.* per week for firing, books, etc., was defrayed by contributions of 3*s.* 6*d.* per week from each of the six persons referred to.

Boys and girls were received in the same room, and taught by the same master, but soon the applications for admission became so numerous that numbers were necessarily refused for want of proper accommodation. A stable was then procured and fitted up, but the number of applicants for admission was so great that this large accommodation soon proved inadequate. Circumstances reduced the six original projectors to four, then to three, afterwards to one, and when that one was about to give up from incompetence to bear the burden, a gentleman who visited with the missionary on that district, and saw the school, offered to bear half the expense of keeping the school open, until it was hoped the public could be roused to come forward and support it. After various vicissitudes, Lord Ashley saw the schools; he took them up, and has from that day to the present, with a constancy and devotedness for which he shall be rewarded at the resurrection of the just, supported, defended, and encouraged them, and laboured for them with unceasing toil and care. Under his auspices, and by the contributions he, and the Ragged School Union, and the missionaries have raised, they have been increased in efficiency, in numbers, and in usefulness. They are fed by the supplies picked up and brought by the City Mission agents. *Seven hundred* children in Westminster Proper are daily gathered out of the streets, and are brought under mental, moral, and physical culture and training. Habits of comparative order and tidiness, quiet and respectful demeanour, a pure language, and regard for truth, observance of the Sabbath, and some taste for the services of religion, have taken the place of the dirt and rags, the turbulence and insolence, the filthy and blasphemous conversation and lying, and the contempt of God's word, God's day, and God's worship, which hitherto was the moral atmosphere, as it were, in which these children lived, and moved, and had their being.

It was found that these children had a peculiar sharpness, readiness, and tact for the acquisition of knowledge. Unlike children generally, they take great delight in the school exercises and lessons. They will go without food, and suffer great privations, rather than go without the privilege and pleasure of the school. Remarkable instances of destitution and self-denial have come to the knowledge of the writer, in which some of these must have suffered the torments of hunger, others the abuse and ill-treatment of parents, and others the pinchings of cold, producing wounds on their shoeless feet—all which they have endured with stoical indifference, so that they might enjoy the privileges of the school. The grand allurements have been the love and kindness of the

master and friends, (and an atmosphere of love and kindness has a peculiarly genial influence on the poor boy, who has been used only to cuffs, and kicks, and oaths,) and also the readiness of the teachers to impart knowledge with all simplicity in its most pleasing and winning forms.

To meet the cases of the almost famishing and destitute, who at the same time were diligent and deserving, the Juvenile Refuge was opened by the Committee of the Ragged School Union. Here the friends of the friendless provided them with two plain meals per day, and taught them some useful handicraft, which should fit them to gain by honest labour, instead of by fraud or force, sufficient to satisfy the cravings of hunger. And how pleasing has it been to see the avidity with which a life of disorder, vagabondism, and plunder, has often been cast aside in order to obtain the chance of leading a life of regularity, useful labour, and comparative respectability: and not a few have been by these means led into the paths of virtue, restored to be a blessing to society, and raised to the enjoyment of hopes which regard God, and heaven, and immortality. Many have been assisted to emigrate to our colonies, and numerous indeed have been the testimonials received of their usefulness in a new sphere of action, while at present I know not of a failure.

You would suppose, from the manifesto of Cardinal Wiseman, that he and his friends had long paid especial attention to this district, and that while the Dean of Westminster had slumbered, luxuriating in the abundance of his princely revenues, the poor, oppressed, and now persecuted cardinal had paid especial attention to their needs. He might, and he ought, for Ireland has contributed a large supply to these slums; and wherever you find more filth, and more idleness in one than in another, (and there are degrees of filth even in the Westminster slums,)—beyond the lowest a lower still—it is sure to be an Irish occupant. And as to ignorance—except that the priest can send them to heaven—they have scarce an idea. But, alas! even his zeal has not yet led him to penetrate this moral *waste howling wilderness*. There is a Catholic chapel in Horseferry Road, but how many years did it exist ere a school was formed? and after all the years of its existence, how few children attend it: indeed, unless this class are sought out, and tended and watched, as with a gentle shepherd's care, but little good will be effected.

Such care has been exercised by the Ragged Schools, and well has it been repaid. Love and gratitude are still passions of the human soul, and part of our very being, although they may lie dormant and slumbering, and appear extinct. The most depraved have felt the kindness shown to their children, and while the City Missionary has aided the schools, the schools have materially aided the City Missionary. When he has met with rudeness and insult, a little child has turned the wrath into civility, by lisping, "Oh! he belongs to my school."

I could go on to depict the improvement in the physical, as well as moral aspect of the district, since these operations commenced, but I have far exceeded the limits I set myself when I began. Instead of writing a letter I feel I could write a book. But while I restrain myself, permit me, as a native, and an inhabitant for more than half a century of Westminster Proper, to tender your Society my thanks for their efforts; and permit me also to ask the public, *Shall these efforts fail for want of funds?* It is feared they will; I hear they do flag. Ye wealthy of Westminster Proper, shall it be so? And ye of our metropolis and our country—*Shall it be so?* If I were to address the selfish principle only to those at a distance, I would say, Forbid it, for this is the bubbling head from whence flows a stream—a migratory stream, supplying our large cities and towns with adepts at plunder, who, when they have committed crime here, and fear detection, seek a new scene of operations in distant fields where they are unknown.

And then as to county rates for our prisons, and police rates for our constabulary,——But I must stop,

And subscribe myself, yours faithfully,

Westminster Proper, 21*st Jan.*, 1851. GEORGE WILSON.

We trust our readers will ponder deeply the important statements

contained in the above excellent letter. Let them remember, that if any one of the buildings now used for Ragged School purposes should be discontinued, they will be gladly taken up by those who, "instead of giving the children bread, will give them a scorpion;" and that however much good may have already been done, assuredly this is not the time, nor is Westminster the place, where evangelical Christians should relax their efforts, or give up a single inch of the footing they have so dearly purchased. On one occasion, when the funds of the Refuge were extremely low, our noble Chairman is reported to have said, that before the doors of the institution should be closed, he would take his hat in his hand, and placing himself at the door of the House of Commons, collect the necessary means, in sixpences and shillings, from Members as they passed. Even if he had done so, it would only have been a specimen of that unceasing labour and self-denial which for many years he has exercised on behalf of the Westminster Schools; and were a tithe of this self-denial to be practically manifested by others, the Ragged Schools of "Westminster Proper" would continue to flourish; and instead of there being a Juvenile Refuge pent up in a narrow building, there would be one established worthy of the place, commensurate with its necessities, and honourable to the Evangelical Protestantism of England.

THE THIEVES' SCHOOL.

BY MR. SHERIFF WATSON.

It has been shown, that a large proportion of the juvenile vagrants of any district may be easily and safely brought up in Schools of Industry. Indigent parents who have the good of their children at heart, gladly avail themselves of the benefits of these institutions, and the children soon prefer the school, with its various comforts and healthful employments, to the hardships, privations, and pilfering on the streets. But in every large community there are some parents so debased and worthless as to sacrifice the good of their children for the gratification of their own disordered appetites, who will not allow their children to attend school because they bring nothing home, and who send them out to beg and steal, in order that they, upon their gatherings, may live in riot and licentiousness. We found that although we could prevent open juvenile vagrancy, we could not, by ordinary means, prevent juvenile delinquency. We saw little ragged children prowling about the streets, who fled from us when we attempted to speak to them, and who, when pursued and apprehended, declared that they were not begging, and their parents, when applied to, professed their unwillingness to send them to the Industrial School. But, though not openly begging, the children were covertly stealing, and frequently information reached us that ladies and market-women had lost their purses, and no means could be devised for their recovery. The police suspected the culprits, but suspicion was seldom matured into full conviction, and we felt anxious to learn the numbers, and become personally acquainted with the class of juvenile delinquents, who had acquired a sort of monopoly of the trade of stealing. To accomplish these objects, we requested the superintendent of police (in September, 1850) to invite all his young familiar acquaintances to meet us at a tea-drinking in the council-chamber.

About forty accepted the invitation, and after full justice had been done to the excellent viands that had been provided, we stated that we were anxious to promote their good in some way that would be agreeable to them, and made some general inquiries about their personal history. Twenty-seven

of them were well acquainted with the station-house, twelve had been in prison, eleven had never been at any church, and only three were attending any school. Several of them had been at the Industrial Schools, but had left or been withdrawn by their parents. They all said they were willing to work if they could get employment, but at present they were all idle. When told of the evils of idleness, one of them archly replied, "Indeed, Sir, that is true, for there is not a good one amongst us." They seemed exceedingly pleased with their entertainment, and promised to return in case another invitation should be given. But here the zeal of the police outran their discretion, and two of them were apprehended on a charge of theft, were tried, convicted, and imprisoned. This was a great blunder, and had a bad effect on all our subsequent proceedings. It was our object to allay suspicion, to persuade these outcasts that we had their individual good at heart, and that our safe conduct was sufficient for their protection. It, however, could not be helped, and it became necessary to consider what ulterior steps should be taken. We recollected the opening of the Soup Kitchen School in 1845, and again applied for the use of that establishment. We obtained from the Commissioners of Police the funds necessary for paying a superintendent, and then issued invitations for another evening party, preparatory to opening a school for the young delinquents. At the second party there was a great falling off of numbers, and some of the most depraved failed to attend. We pointed out to those who came the difficulty of obtaining employment without some previous preparation. Tainted in character, and covered with rags, no honest person would take them into service. But we stated that if received into a school, and fed and clothed, they would present a more marketable appearance, and masters might be found willing to take some of them upon trial. Twenty agreed to the proposal, and a "Thieves' School" was opened in the Soup Kitchen, on October 1st, 1850, under the superintendence of a policeman. The history of a few of them, as taken down in their own words, may be here given:—

C. D.—I am about fourteen years of age; my father is an old soldier, a pensioner; he has one shilling and a halfpenny a day; I was at the House of Refuge; my mother took me away; I don't know where she is; I heard she was in Glasgow; my father wont look after me; I have no home to go to; I cannot read or write; I was at a factory for half a year; I got 2*s.* 6*d.* a week; I slept in for two or three mornings and got my leave. This was about twelve months ago; I have been doing nothing since, but assisting the brokers to carry out their stands to the market on Fridays; I lodged in John Black's Court, and paid threepence a night; I went out selling pipeclay; I would be glad of any employment; I now go to the shelter all night.

A. S.—I am about eleven years of age; my father was a labourer, and died about four months since; my mother lives in North Street; she is not able to do anything just now; I have a brother and two sisters; my brother is about a year old; my oldest sister is fourteen; she does nothing but keep the child; my youngest sister is four years old; my mother gets nothing from the poor's house; I cannot read; I have forgot all my schooling; my mother sometimes gets a little washing, that is all she has to depend upon.

J. D.—I am nine years of age; my father is a sailor, but is labouring at the stone-yard now; he sometimes wont get work for a month or two, and then gets work for a week; I was at the Bull Road School, House of Refuge School, and Frederick Street School; I was on the New Testament before I left school; my father said the House of Refuge School was too dear, and that he would keep me himself; I have done nothing the last twelve months but go about; my mother is alive, but she wont bide* with my father nor look after us; she just goes about and drinks, and when she is drunk she comes up and takes all my father's things away.

* Wont live.

D. C.—I am thirteen years old; my father was drowned in the Dock at Montrose, about ten years ago; my mother lives in Frederick Street; I have a big brother that sells hardware, and a brother and sister that go to the country; I have three sisters younger than myself; we got nothing from the poor's house; my brother sometimes gives some "baubees"* to my mother; I used to beg before I came here; my mother is very ill off, she has nothing to put below her nor to "hap" (cover) her; she does not drink; she cannot get anything to drink; she is not able to work; I was at Sugar House Lane School; my mother took me away because she could not get any meat.

C. B.—I am twelve years of age; my father is dead; he died about a year and a half ago; my mother lives in North Street; she does nothing; she has six children; one sister is married; my next sister is nineteen, and she works at Bow Mill; Elizabeth is at the wool mill on the green; Mary is thirteen; she is doing nothing; I have a sister about seven years old, and a little sister about four. There are five of us doing nothing; I was at school before my father died; I have been at no school since; my mother is sober; I never was at work; my mother goes to no church; she has no clothes.

P. G.—I am thirteen years of age; my father is away with the discovery ships, with Sir John Franklin, as a common sailor; my mother lives in Peacock's Close; she gets baubees every month from the Custom House (36*s.*;) I don't know how much: she has four children; one, Frederick, is aged fourteen, he does nothing; I am next; then Josephus, aged ten, he is in the school, and a sister, aged ten, at home; I was at the Juvenile School; my mother took me away about a year ago; I have been at no school since; I have not been at church since I was at school; I can read the Bible.

Of such materials were the Thieves' School composed; and although we could have wished another name, yet no other could have been more truly descriptive of the class. A worse conditioned set of boys was never at one time and at one place congregated together for the purpose of useful instruction. If art had been indifferent to the fashion of their garments, nature had been bountiful in the supply of hair, and the services of the barber and the tailor were alike necessary. Shirts and shoes and stockings had been reckoned superfluities, and sleeveless jackets and torn trowsers were all that any of them could boast of. They quarrelled and fought, told lies and accused each other of evil practices, and every morning we were informed of a battle or a theft perpetrated the previous night. To correct or reform seemed utterly hopeless, but day by day their manners and habits altered. Every improvement in dress seemed to effect some improvement in disposition, and before the expiration of two months they were nearly all clothed, and in their right mind. Several of the older boys had got into employment, and when the school was closed there were only fourteen to dispose of, of whom six were admitted into the other Industrial Schools, and the rest returned to their parents.

Let any reader of this narrative say whether these children were more sinned against than sinning. Could they prevent the neglect of fathers—the drunkenness of mothers? Could the sons of the discovery sailor prevent their mother drawing the six and thirty shillings a month as the price of their father's enterprise, and spending it all in a night in riotous living, leaving them in starvation, rags, and filth? Could the child withdrawn from school to minister to his mother's necessities do otherwise than beg and steal? Or could the lad, neglected by his father and had no home, do anything but make idleness as profitable as possible? We are apt to talk of juvenile depravity, but we are slow to provide a remedy for juvenile neglect. We have a policeman for every four or five juvenile delinquents, merely to look after them, to watch them stealing and to catch them if he can; but we think it a waste of public money to employ a single policeman, under the title of a schoolmaster, to superintend a score or two of professed thieves, and keep them altogether from the commission of crime. The children we had drawn

* Halfpence.

from vice and misery, and trained, in some degree, to self-respect, had previously learned to drink whisky and smoke tobacco, yet it was brought as a grave charge against the school management, that the few halfpence which had been given as the reward of industry had been spent in these licensed indulgences, forgetful, apparently, that tobacco and whisky had been the chief commodities upon which the proceeds of their previous successful depredations had been expended. A drunken boy, with a short tobacco-pipe in his mouth, is not an unusual sight in our streets; and however effective school discipline may be, we think that two months are too short to work a thorough moral reformation. But why only two months? Because the Commissioners of Police, at the end of that time, withdrew the superintendent, and the school, for want of funds, was dismissed.

Our object in making these statements has been to show, 1st. That the Industrial Schools, though capable of undertaking the reformation of a large proportion of our juvenile vagrant population, are yet incapable of effecting the reformation of all. 2nd. That very indigent and very worthless parents withdraw their children from school, in order to supply their wants and necessities by begging and stealing. 3rd. That there is need of authority being given to the magistrates to send such children to an Industrial School, at the expense of the parent or of the parish.

1st. The Industrial Schools in Aberdeen have a daily attendance of about three hundred children. But about forty children, who were not at any school, accepted our invitation to tea.

2nd. It appeared that several of the parents of these children were in the receipt of parochial relief, and that several had the means of supporting their children had they been so inclined; but in both cases the money intended for the maintenance and education of the children was squandered or misapplied by the parents, and the children themselves exposed to all the evil influences of the street.

3rd. To aid and protect these children, the authority of the magistrate should be extended. The overwrought public functionary has not leisure to undertake the oversight of every neglected waif that comes in his way, nor can he become the individual patron of every juvenile vagrant, and plead its cause at the parochial board or the custom-house. He may tell the authorities that the money they are paying is misspent, but they say in reply, That is no business of ours. The mother is the proper party to draw the parish or navy allowance, and there is no law to control her management or to punish her neglect. Now this is the very law that is needed, and the remedy is abundantly simple; so simple, that it is obvious to every one; for only let the magistrate have power to send the child to school, giving relief to the managers against the parent or parish, and this power being conferred every difficulty would vanish. The employment of the police would be no longer "child's play;" for the children, their present tormentors, would be all sent to school. Its discipline would soon correct the most hardened delinquent, and there would be no occasion ever to open the prison doors for the reception of children under fourteen years of age. Society may try to shift the blame and the burden of the juvenile delinquent from its own broad shoulders to the feeble back of the sickly or worthless parent, but it is a useless evasion, for the burden and the blame soon recoil with aggravated intensity, and the insignificant amount of school fees is enormously magnified in police and prison assessments. When any one sees a juvenile mendicant, he may be assured that he is not far distant from a juvenile delinquent; and though he may refuse a halfpenny to the piteous solicitations of the one, his utmost caution may be insufficient to prevent his purse from being purloined by the artful address of the other. All experience has shown, that a juvenile vagrant at the best is only a juvenile delinquent in the bud, and that he merely needs time and opportunity for the full development of the noxious blossom. And it is as clear as noon, that if the juvenile vagrant be sent to school, there will be no juvenile delinquent to be committed to prison.

It is painful to reiterate these selfish considerations, to induce Christian men to do their duty. Surely the earnest injunction of the Redeemer, to suffer little children to come unto Him, ought to find a response in the heart of every believer. Yet though we compass land and sea to win a single heathen from the superstition that enslaves him, we will scarcely move a foot to save from misery and ruin the more benighted heathen at our own door. Even our judges are required to brand with infamy, or cause to be lacerated with stripes, the tender infant, whose crimes have been perpetrated in obedience to the commands of a worthless parent—commands enforced by hunger on the one hand, and merciless chastisement on the other. The public accuser says, "This little culprit has been guilty of stealing a penny or a piece of bread," and the weeping child replies, "I did it to please my mother;" and the judge is required, in vindication of the offended majesty of the law, to award to the pitiable victim a dozen of stripes or a month's imprisonment, while the real culprit, the guilty parent, goes free. This course of proceeding has been long enough persisted in; it is in vain to talk of the rights of property to a starving child, or to inform him that the violaters of the law will be punished, while he is under the influence of a vicious parent, who sets all laws at defiance. As we have rights and properties to protect, so we have social duties to perform, and the first and most important duty seems to be, to bring up the neglected youth of our large towns in the way that they should go, that when they are old they may not depart from it.

AMPUTATION OF THE LIMB OF A RAGGED SCHOLAR.

The following interesting account of an operation performed upon a Ragged School boy has been forwarded us by Dr. Gladstone, the superintendent of North Street School, Clapham, who is one of the Lecturers at St. Thomas's Hospital:—

Among the scholars of North Street School, from its formation, two years and a half ago, has been Benjamin S——, a boy of no small intelligence, considering the limited opportunities of gaining knowledge which he has possessed, but of that sharp and violently excitable temperament, which is so characteristic a feature in those who throng the courts and smaller streets of London. Five years ago, an accident deprived him almost wholly of the use of his left leg; since that period he has suffered much at times, and it has so affected his growth, that, although now fifteen years of age, he has all the appearance of a child of twelve. His mother, a poor infirm widow, is a pious woman, but the boy appears to have felt no concern about his best interests until a few months since, when the injury to his knee was aggravated by a blow, assumed an acute character, and confined him to his bed. Having heard from a missionary who visited him that he was desirous of seeing me, I called one evening, towards the close of last October. In an interesting and somewhat lengthy conversation that ensued, he expressed, in simple language, his gratitude to God for having brought him to reflect through this late affliction, his sense of sin and guilt, and his desires after holiness and grace, to stand firm amidst the conflicts of soul to which he felt himself exposed by his evil heart; yet, although full of prayer, and manifesting some confidence in Christ, both for pardon and for sanctification, it appeared doubtful to me whether he yet enjoyed the full liberty of the sons of God. I had, however, a very satisfactory interview with him three weeks afterwards, when I found that prayer and reading his Bible were his chief delight, indeed, almost his sole occupation.

It had been for some time evident that amputation must be resorted to, and this, which the lad had previously regarded with great dread, he now expressed his perfect readiness for. Accordingly, on November 26th, he was taken in at St. Thomas's Hospital by Mr. Mackmurdo, on my recommendation. As the affection of the knee-joint was too far advanced to leave any hope of a

permanent cure, and as the great pain which he suffered was rapidly affecting his general health, it was determined that the operation should be performed on the following Saturday. When the appointed time arrived, the theatre was crowded with gentlemen—the surgical officers and students of the hospital, together with some from Guy's, perhaps one hundred in all; and as Benjamin was set down by the porters who had brought him into the room, he placed his hands together, and seemed speaking to himself. Upon being asked, "What are you doing that for, boy?" he replied, "I am praying to the Lord to be with me, and give me strength." Being immediately placed upon the table, he said, in a voice sufficiently loud to be distinctly heard all over the room, "*The Lord gave, the Lord taketh away, blessed be the name of the Lord.*" I seated myself against the pillow on which the lad reclined, and supported him in my arms; chloroform was administered, and the flap-operation was performed very successfully by Mr. Legros Clark, the leg being cut off some inches above the knee. When under the influence of chloroform, the bent of a man's thoughts usually displays itself without reserve; but instead of revelations savouring of the tap-room, which are unhappily more frequent in such circumstances, this child appeared still in prayer, and muttered such expressions as, "The Lord is my helper;" "How I have called on him, and he has heard me!" During the amputation, I did not feel him move a muscle, so completely was he under the influence of the anæsthetic; as he returned to consciousness he opened his eyes, full of affection, upon me, and looking round upon the surgeons, said, "I thank you kindly, gentlemen; you have been very kind to me." The arteries were already tied; but it was deemed necessary to place a ligature also upon the femoral vein, and this was the only part of the operation of which he was at all sensible. The skilful surgeon who had operated being affected by the conduct exhibited by the poor boy, and feeling himself that union in Christ which exists among all true disciples, then bent over the child, and spoke to him words of Christian sympathy and encouragement. Afterwards, as he was carried back into the ward, he reiterated his trust in God, "which," said he, thinking doubtless of the present excitement on the Papal question, "I would not give up, if they were to take and burn me in Smithfield."

I left him that evening, restless and feverish; he was in considerable pain, and very loath to part with one who could afford him Christian consolation. On the next day, Sunday, I had no opportunity of visiting him; but on Monday morning I found him almost free from suffering, with a cheerful countenance. He has steadily progressed ever since, rapidly regaining health and strength, whilst his stump has healed as rapidly and well as could be reasonably hoped for. His intrepidity gained for Benjamin among the inmates of the ward the appellation of "a brave little so'dger," and his general conduct has conciliated the good wishes of all the surgeons, dressers, and others, who have attended him. My almost daily visits to his bedside have been to me a source at once of gratification and encouragement; his abhorrence of sin, both in himself and others, his simple faith, his submission to the Divine will, his joy, his affection for all those who love Christ, and his zeal for the spiritual good of his companions in the ward and his brother, who frequently visits him—all confirm the most favourable opinion which had previously been formed. But the most striking feature in his character is, perhaps, his high estimate of the value of prayer; not only does he delight in it himself, but desires an interest in the prayers of others; about the time of the operation he repeatedly sent such a request to his mother, and a few days afterwards, upon my telling him that in the evening I should see several of the teachers in the Sunday Evening School, he asked me to be the bearer to them of a similar message.

Seven weeks have now elapsed since the amputation; the boy's health is re-established; the wound has closed up, a piece of bone having just exfoliated; and he is beginning to hop about on his crutches. The Industrial Schools at White Square will afford him the opportunity of learning a trade, unless,

indeed, he find some employment of a more intellectual character, and to such an employment he seems much more disposed to bend his energies. It is hardly to be expected that the warmth of his first love will suffer no diminution, or that amidst worldly cares he will always preserve so great an amount of heavenly-mindedness; yet it would be wrong to doubt but that the same Saviour who has conducted him thus far will continue to uphold this youthful instance of Divine compassion.

J. H. GLADSTONE, *Ph. D.*

January 17th, 1851.

THE PEACEFUL END—A RAGGED SCHOOL NARRATIVE.

THE immorality which prevails in many of the suburban districts of London, is scarcely to be excelled by the lowest parts of the metropolis itself. It seems as if the "great mart" had become surcharged with moral filth—boiled over—and spread its pollution like burning lava along the surrounding neighbourhoods. So largely have Greenwich and Deptford partaken of this impurity, that the densely inhabited portions of them have become sad parallels to Westminster or St. Giles's. They exhibit, however, a more painful contrast, being surrounded by green fields, fruitful gardens, and also the princely mansions of those who, out of their abundance, might easily befriend the poor and wretched creatures, many of whom have gone there to hide themselves and die. About four years since, we made a close inspection of these neighbourhoods, especially in Deptford. Hundreds of poor children were prowling in the streets, as wretched, ragged, and depraved, as any in London. Never shall we forget a scene presented to us on entering a school in Giffin Street. It seemed a room capable of accommodating about one hundred children. It being dinner hour, some boys were at one end of the room taking their mid-day meal, and others were standing about the fire. At the other end stood the master, a poor afflicted object, extremely deformed in *both* hands. Near him stood a coffin, containing the corpse of a child, who had died some days previous, and around which were scattered a scanty supply of bed-room and kitchen utensils, thus showing that the school-room was also used as a dwelling-house for himself and children. We speedily left the apartment, sincerely pitying the poor wretched man, and not less the children who were obliged to resort to such a place for instruction.

About this time a Ragged School was opened in Deptford, and although it has been the means of doing much good, yet we grieve to say that it has not met with a tithe of the support from the wealthy inhabitants of the surrounding parks, which such an important institution requires at their hands. Deptford ought to have *two well-supported* Ragged Schools instead of one half-neglected; nor would it prove a difficult or expensive undertaking, if even the *Christian* portion of the people were to do their duty, apart from the claims of such institutions on the professedly benevolent. We know that the few who have laboured there with unabating energy, have often found themselves almost alone in the good work; but we rejoice to know that, although neglected by man, they have not been forgotten by God. The following interesting case, with so blessed a termination, is more than a recompence for all their labour. The good seed was sown in a most unpromising soil, but the Lord magnified his word, and gave it life. The narrative is simply and truthfully told; we can most sincerely vouch for its *entire accuracy*:—

It may be interesting to those engaged in Ragged Schools to hear of the happy death of a young woman whom I visited a short time since, who had received her first "knowledge of the truth" through their instrumentality.

When I saw her, a week before her death, she was so weak as to be able to speak but little, and suffering very much. She was a poor, ignorant, young creature, in the lowest and most degraded class of life, had married contrary to her mother's wish, and soon after the birth of her first child fell into consumption, of which she died in her nineteenth year.* Her sister, who was employed by me occasionally, told me of the state in which she lay, said her mind had been very unhappy, and that she had asked her to bring some person to read for her. When I visited her, she lay without almost any sign of life, (except that distressing effort to breathe so peculiar to her complaint,) on what could hardly be called a bed, without any covering except a thin patchwork counterpane and her own clothes. A basket, with an old gown folded on it, helped to support her in an upright position. On a few rags under her table lay her poor babe, her mother, an ignorant but kind-hearted old woman, nurse-tended her and took care of the child.

I approached her bed, and asked how she felt; she replied, "Very weak indeed." I asked her if her mind was happy; she said, "Yes." "But why is it happy?" I inquired. Her reply was beautifully simple, "*Because I am forgiven.*" But, I said, "How do you know you are forgiven?" "Because," said she, "I have prayed for it." As she had not strength to speak more, I did not remain long at that time, but I went to see the poor creature almost daily until her death, and her faith never seemed for a moment shaken.

She could seldom speak more than a few words at a time, but one day that her strength seemed almost to give hopes of her recovery, I took the opportunity of asking her how she had been led to see her sinful state. She told me that for some time she had gone with other idle girls to the Ragged School in High Street, Deptford, (as she said,) to *play and do mischief.* What she learned made little impression at the time; she grew up a bad wicked girl, told lies, and disobeyed her mother, and mixed with the worst company. But when she lay on a sick bed, what she had been taught came back to her mind, causing her to become miserable on account of her sins, knowing how soon she must appear before God, and she begged of her sister to bring some person to read for her. Meantime she was enabled herself to ask God to have mercy on her for the sake of Jesus, and she felt assured *she was a pardoned sinner.* She then repeated to me several verses of Scripture, and some simple hymns she had learned at the Ragged School, and she told me, whilst she lay apparently insensible, her mind was dwelling on them.

One day I asked her if she *felt* she was a sinner, as I feared her taking it only in a general sense, but her answer convinced me of the contrary: "O yes!" she said, "and a wicked sinner too." I then said to her, "If you were permitted to choose life or death, which would you prefer?" She replied, "I should rather die." "And why?" I asked. "*Because I know I shall be happy.*" "But for your babe," I said. "I can give *it up*," she replied; "I leave that to my mother."

She delighted in hearing the Bible read to her, and when in too much pain to listen, a verse or two repeated slowly, or a little hymn would comfort her. She seemed particularly struck with that beautiful one, "There is a fountain filled with blood," etc.

Knowing how ignorantly she had been brought up, and the great distress she was in, I felt anxious to know what her ideas would be of the happiness she anticipated in heaven, expecting her answer to be, "Ease from pain and suffering;" but how often her short but touching answer comes to my mind, when I think of that blessed state—it was, "*Walking along the paths of righteousness.*"

* November 2nd, 1850.

Her body was racked with pain and suffering, and she was devoid of all external comfort; but a sinful heart was a greater burden, and it was the unsullied holiness of that happy land which filled her soul with such joyful anticipations.

A few hours before her death I visited her again; her mind was quite gone; her voice was stronger than I had yet heard it, but her only cry was to take her out of bed or to the workhouse. Her mother had occasion to go to the doctor's, and I said I would stay with the poor sufferer while she was away, and mind the babe if it awoke. The poor young mother had fallen into a stupor, and I took out my Bible, (which she was no longer able to listen to,) expecting never again to hear her voice in reason, but she turned round and asked for her mother, and said, "*I am going, I am going—I want to see my mother.*" "No, my dear," I said, "you are not going just yet; your mother will be here soon." "O yes!" she said, "I feel I am, and I should like to see her first." I said, "Well, dear, do you feel you are going to God?" "Yes," she replied, "I am quite happy." "Then while you still have life will you lift up your heart and say, O Lord! pardon a poor sinner for Jesus' sake; and try to keep your mind fixed on him in your last moments." She turned her dying eyes to heaven, and said in a strong and fervent voice, "O God! forgive a poor sinner for Jesus' sake." I asked her if she knew me? "Yes," she replied, "you are the lady who reads for me, and may God bless you." She then seemed in some trouble about an untruth she had told previous to her illness, and begged we would tell the person she had attempted to injure how sorry she felt. I was obliged to leave reluctantly, and I parted from her to meet no more on earth—she died in a few hours afterwards. The person who lodged in the adjoining room told me she fell into a stupor again after I had left, but after some time turned round, and lifting up her hands, (as I had seen her do,) said, "I am coming, I am coming—my Lord has called me. Oh! what a beautiful place." She then asked for her baby to be put near her, called repeatedly for her husband, and a few minutes after he entered the room, blessed him, and breathed her last without a struggle.

This is a simple and *true* account of a young woman who went to the Ragged School to laugh and do mischief with other idle girls; but had it not been for the instruction she there received, she would probably scarcely have known that she had an immortal soul: such was the state of degradation and ignorance in which she had been brought up; and I do not think she was ever inside a place of worship. Her mother had been a Roman Catholic, but as she said herself, "for many years she did not follow any religion."

The work may be often discouraging, but "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "Cast thy bread upon the waters: for thou shalt find it after many days." "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

F. C. C.

You whom God has most mercifully placed in the more favoured parts of that neighbourhood, living in your abundance, having enough and to spare, will ye not try to multiply tenfold, such blessed deeds of mercy? Call you it nothing to lead a wandering sinner to the feet of Jesus? Is it a small thing to shed even *one* ray of light and peace upon the closing hours of a short life of misery and sin? Is there not something enviable in the position of that Ragged School teacher whom God honoured in first sowing the seeds of Divine truth in that immortal mind; and in that visitor who repeated her Christ-like errands to the dreary dwelling, to smooth the pillow and cheer the

drooping spirit of that dying, yet happy penitent? Can you discover anything humiliating or detrimental to character or station in the performance of such acts? Surely wealth could not be dignified by nobler deeds, or rank and learning be more surely elevated to their true positions, than by carrying the Word of Life into such dark and benighted neighbourhoods—"lifting the poor out of the dunghill, setting them among the princes of God," and thus becoming fellow-workers with Him who is the Lord of life and Saviour of the world. If this, then, be true—and the Bible says it—most earnestly do we entreat that these schools should not be left, as hitherto, to depend so much upon the contributions of those who are living within the precincts of poverty themselves, and neglected so much by the respectable and wealthy inhabitants of the suburban districts.—ED.

Poetry.

SPEAK GENTLY.

"Learn of me, for I am meek and lowly in heart."
Matt. xi. 29.

SPEAK gently—it is better far
To rule by LOVE than fear;
Speak gently, let not harsh words mar
The good we might do here.

Speak gently—LOVE should whisper low
To friends when faults we find;
Gently let truthful accents flow,
Affection's voice is kind.

Speak gently to THE LITTLE CHILD,
Its love be sure to gain;
Teach it in accents soft and mild,
It may not long remain.

Speak gently to THE YOUNG, for they
Will have enough to bear;
Pass through this life as best they may,
'Tis full of anxious care.

Speak gently to THE AGED ONE,
Grieve not the care-worn heart;
The sands of life are nearly run,
Let such in peace depart.

Speak gently, kindly to THE POOR,
Let no harsh tone be heard;
They have enough they must endure,
Without an unkind word.

Speak gently to THE ERRING, know
That thou also art man;
Perchance unkindness drove them so,
O win them back again.

Speak gently, for 'tis LIKE THE LORD,
Whose accents meek and mild,
Bespoke him as the Son of God,
The gracious, holy Child.

Wash'd in His blood, redeem'd to life,
The Family of Heaven;
Flee from all anger, wrath, and strife,
Forgive as they're forgiven.

"SEED-TIME AND HARVEST."

A Winter Song for the Ragged School Movement.

Seed-time is now—for the husbandman goes,
Bearing his precious seed, weeping he sows;
Barren and drear looks the prospect around—
Chill is the atmosphere—hard is the ground:
Still he toils on, and his labour he plies,
Looking for sunshine and rain from the skies;
Patient he waits till he sees the crop born,
First the blade, then the ear, then the full corn!

Harvest will be, when the rain and the sun
All that their Maker design'd shall have done.
See the same husbandman cheerfully walks,
Puts in the sickle, and binds up the stalks;
Smiling he looks on the poor at his gate,
While for the time of the gleaning they wait.
Joy is his portion—the stubble he leaves,
Shouting the harvest-home, bearing the sheaves!

So, in the Ragged School movement, we find
Seed-time is now with the untutor'd mind;
Hard and ungenial the surface appears,
And the good teacher oft soweth in tears;
Still, like the farmer, his labour he plies,
Looking for blessing from Christ in the skies,
Till to appear above ground doth begin,
Springing and growing, the seed he threw in!

Harvest will be, when the children of woe,
As they have done with the seasons below,
Done with spring's changes and summer's breath warm,
Done with the sunshine and done with the storm;
Shall, by the reapers, the angels, be borne
Up to the garner whence none can return;
And the good teachers, who saw the *seed rise*,
Shout, when they find the *wheat safe* in the skies!

Temple. J. P.

"PERSEVERANDO VINCES."

"What is the meaning of *persevere?*" said one negro to another. "It means this," was the reply, "Take right hold—hold fast—hang on—no let go."

Ragged teachers, "*take right hold,*"
Not too timid nor too bold;
Take right hold, on *faith*, and see
Visions of prosperity.

Ragged teachers, all "*hold fast,*"
Wheresoe'er your lot is cast;
For that *hope* which you employ
Soon will brighten into joy.

Ragged teachers, who have brought
Ragged children to be taught;
Patient, persevering be—
Still "*hang on*" in *charity*.

Ragged teachers, whose desire
Is to snatch them from the fire;
Till to Jesus them ye bring,
"*No let go*" for anything.

J. P.

Plans and Progress.

AN EVENING IN A RAGGED SCHOOL.

NO. II.

To those in any degree acquainted with our general operations, it will be unnecessary to say, that the greater number of Ragged Schools are open on the Sabbath, with the special view of communicating religious truth—in some cases, in the morning, afternoon, and evening; in others, only afternoon and evening. These classes are generally conducted by a distinct agency from that employed during the week, and all expense connected with their management is defrayed from the ordinary school fund. As we had arranged to spend a Sabbath evening in seeing how schools of this sort were conducted, we found our way to the subject of our present article. When we entered, the superintendent was engaged in opening the school, so we immediately took our seat at the lower end of the room. Near to us sat a class of twenty boys; four of them had no jackets, ten had no shoes, and all of them were in rags. The teacher who had charge of them was evidently earnest in his work. The opening exercises of the school being over, and the work of the evening commenced, he began to tell his boys that a fire had taken place during the previous week in the city. He told the story evidently with the view of arresting attention, and illustrating the meaning of the word salvation. Still, though told with much energy, it failed to secure the desired end. The only one interested seemed to be himself. The scholars talked and trifled as if the whole was repeated for the teacher's instruction, and not theirs. It appeared to us that the cause of this failure lay entirely in the teacher's *acting* so much, and in his expressing his energy too often by the waving of his hand, the shaking of his head, and in an elevated tone of voice. Such movements might retain for an evening the attention of children, but they will seldom succeed in interesting boys at the age of twelve or sixteen. The next class we entered was composed of men; some of them appeared as destitute as the boys we had just left. There was something so repulsive and wayward in their looks, that had we given our opinion when we first saw them, we certainly should have said, that they would be the most unmanageable pupils of the school; that ere the day would end, all the instruction given would be forgotten by them; and that even before they had returned to their own homes, the impressions produced in the school would be effaced. A further acquaintance with this class not only showed us that our conjectures were entirely wrong, but led us to contrast its teacher with the one above-mentioned. Though he spoke and *acted* less than the former, yet his class was most attentive. Every question that he put showed that the whole bearing of the Scripture he was trying to explain had been carefully studied by him. Even the order of the questions appeared to have been previously arranged, for each succeeding one brought forth a higher development of intellect than the one preceding, and yet all were so connected, that by attending to the former the latter were easily understood. It was evident, from the manner in which he conducted the questions and assisted his pupils to return suitable answers, that he had not trusted to the inspiration of the moment for the truths he was to teach, or the form in which they were to be presented, but had come to his class fully prepared for all its duties. Everything he said seemed to be received by them as facts of greatest moment. They seemed to have no time for trifling, or thinking of anything save the words which the teacher uttered.

There was something in the teaching generally of this school which pleased us much. Almost the whole evening was devoted to the communication of religious knowledge. It has always been our opinion, that Sabbath Schools should have nothing to do with the mechanical business of secular education,

and now, since the plea of necessity is being removed by an extension of our Week-day and Evening Schools, we hope that there will be still less of such secular work carried on in our Sabbath Schools. We feel confident that those will best fulfil their mission who seek to keep holy that time which God has sanctified to Himself. The more they spend their strength in teaching those truths of God's word which are likely "to purify and harmonize the affections, to refine the moral sense, to qualify and strengthen for every function in life, to sustain under the pressure of affliction, to afford consolation in sickness, and to enable to triumph in death," the more are they likely to influence that higher life which is to regulate present conduct and form their future being. No doubt, a portion of time must necessarily be occupied in reading, but then care should be taken that this be not considerable, and that the passages read be of such a character as are likely to secure the higher and more noble end of religious information. When it is remembered, that most of the scholars attending such schools receive no religious teaching except that communicated on the Sabbath, it must be evident that every effort should be made to make the Sabbatic instruction tell upon the heart of the child—that the passages read should at all times contain the truth that saves—and that they should be rendered so familiar to the minds of the scholars as that scarcely, even were they so disposed, they shall never be able to displace them from their memories. In thus acting, the teacher not only brings salvation near to the scholar, but puts him in possession of the means which God generally employs for the salvation of men. The proper end of the teacher's labours is not secured unless he thus succeeds in making them acquainted with the Gospel. Whatever be the extent of knowledge he may communicate, still, as nothing but that pertaining to God is fitted to affect the heart and regulate the affections, so no other instruction can yield the peaceable fruits of righteousness. Though there were but twenty-five teachers and four hundred and fifty scholars, yet the whole business of the school was conducted with comparative quietness. Much of this was owing to the efficiency of the teachers, but more to the excellent management of the superintendent. Everything he said was so expressed, that those hearing felt that he meant *all* he said; and this determination to have full compliance with all his demands seemed to go a long way in persuading the boys to acquiesce.

Before leaving the school, we ventured to go to the upper end of the room, to see what is called the mothers' class. We were afraid our presence might disturb them, else we would have gone sooner and waited longer; as it was, we saw and heard enough to convince us that much good was likely to result from this movement. The fact of thirty mothers, belonging to the less favoured class of society, attending a Sabbath School, is of itself a token of much good. That Ragged School teachers should direct their attention to the outcast and neglected children was to be expected, but that they should attempt to qualify parents for discharging their duties, that they should seek to awaken them to a sense of their obligations, in short, that they should not only watch the evil, but deal with the root of it, was something we were not prepared for. When we reflect on the matter, however, it appears evident that this is the proper course to pursue in our efforts to benefit the children, for the parents being the source of the evils we deplore, we should seek to bring them back to a sense of their duty and obligations to God.

We were also pleased to find that the teachers were as punctual in attending to the time for closing as they were at opening the school. We know some friends who study much exactness as to the time when the business of the school should commence, but who are not so careful as to the hour of dismissing. Now we think the one is as important as the other. A sense of confinement creeps over the youth when he is detained beyond the usual time, which tends much to destroy the good done by previous instruction. The mere fact of the teachers having something to communicate which they conceive to be of importance, is no reason why the children should be detained longer than they had previously counted upon. There is already quite

sufficient enmity in the mind of the child to the truth, at least to warrant caution on our part as to the time we occupy in our religious services. As it is only by slow gradations that the human body expands to its full proportions, so the teacher should rest satisfied with a similar rate of advancement in the minds of his pupils. It is of more importance that one or two facts or duties be strongly impressed on their minds, than by presenting more they all should be forgotten.

We think it would be of great moment were those engaged in the management of such schools to spend some time in seeing how similar schools are conducted. Were superintendents especially to do this before they enter on their duties, they would, in all likelihood, be better able to understand what they are. Many evenings have we spent where there were less than half of the scholars present in this school, and at least thirty teachers, and yet, from the commencement till the close, the whole was confusion, and the reason was, that the superintendent knew not how to rule; so to speak, he was not what we heard a boy call the superintendent of the school now under notice, "an old soldier." So indispensable do we reckon this qualification to be for a superintendent, that we would dissuade any person from entering on the office who did not to a considerable extent possess it. Such a man may find scope for his talents and zeal in some other department of scholastic work, but if he attempt to discharge the duties of an office for which his physical and mental constitution have not fitted him, he will not only injure the scholars, but perplex and dispirit the colleagues with whom he is associated. Instead of being what he might have been had he continued to act merely in the capacity of teacher, a zealous fellow-labourer, he will prove a hindrance to the prosperity of the school, and the source of much anxiety and mortification to his fellow-teachers. Specially is it their duty, when electing such an office-bearer, to see that he possesses the requisite qualifications—that he be a man of much hope, solid reflections, and perseverance. It is of immense moment that the superintendent be the last man who will fret because success did not accord with his expectations, or be annoyed because of disappointment—that he always hopes for the best whilst prepared for the worst—that whatever difficulties may threaten to destroy the usefulness of the school, he neither abandons it nor grows faint-hearted, but be prepared to put into action something by which they may be overcome. Were teachers but to act prudently in this matter, we hesitate not to say, that they would have less cause to complain of the noise which generally exists in their schools. There are several things connected with this school which, had our space permitted, we would gladly have noticed, such as the teachers' monthly prayer meeting and quarterly conference. These we were told were well attended, and helped much to keep alive in their minds the great purpose and importance of the work in which they were engaged.

SHOE-BLACK SOCIETY.

In pursuance of an advertisement, a meeting of this newly formed Society took place on Wednesday, January 22nd, at the Field Lane School. Amongst those present were Captain Trotter, Mr. Macgregor, Mr. Snape, Mr. Fowler, Mr. Reilly, W. J. Maxwell, Esq., Mr. Anderson, Mr. Mountstephen, Mr. Oliphant, Mr. Tawell, Dr. Chapman, Captain H. Trotter, Captain Dyer, Mr. V. Bridges, Mr. P. Locke, Mr. Mansfield, Mr. Silver, and many other gentlemen, as well as several ladies. Captain Trotter was called to the chair. The meeting having been opened with prayer, the chairman invited Mr. Macgregor to explain the objects of the Society.

Mr. Macgregor said that the Society had originated in the ideas suggested to himself and two other friends, by the observations of Dr. Smith at the meeting of delegates held two months ago, and was therefore, to use Lord Ashley's expression, "born at the delegates' meeting."

Street shoe-blacks had already been tried in London, but unsuccessfully, because the habits of Englishmen rendered them unnecessary; and it was only in consequence of

the influx of foreigners expected in London, that this new trade could hope for success. A lithograph circular was shown, with a sketch of the proposed "shoe-black" upon it, and copies of this hung up in the rooms of friends, etc., had already induced many contributions. An offer of £20 worth of blacking had been made on certain conditions. Brushes had also been contributed, and the materials for the uniform of the shoe-black were to be supplied at cost price. A short notice of the Society was read from the *Morning Chronicle*, in which the boys were styled the "polishing brigade;" and one of them was now brought forward, dressed in red, with black apron and armlets, and excited considerable interest when he proceeded to brush a gentleman's boots, making use of the stand and other materials produced at the meeting. The Commissioners of Police had kindly given their sanction to the scheme, and the stations for shoe-blacks would be chosen with their approval.

Mr. Macgregor then appealed to the ladies interested in Ragged Schools to assist the shoe-black with their needles, and the suggestion was immediately complied with, by an offer to make up several dozen of the red woollen jerseys and other articles composing the uniform of "the brigade." Amongst the claims for support of this Society, Mr. Macgregor mentioned that when once established it would undoubtedly support itself; that the boys were to be under constant surveillance, having a central depôt and a paid inspector; that the Ragged Schools would be thus brought prominently before the inhabitants of London, strangers from the country and foreign visitors; and that a wholesome emulation would be produced amongst the elder boys of the schools, and their employment as shoe-blacks would give an excellent opportunity of judging of their character and fitness for more permanent situations. Mr. Macgregor then proposed that the first ten gentlemen above-named should be appointed a Committee, with power to add to their number, and that Mr. Snape, 11, Serle Street, Lincoln's Inn, should be the Secretary. This Resolution was seconded and carried.

Mr. Snape then stated that funds sufficient to start the Society had already been received, and invited contributions of money, shoe-brushes, and clothes-brushes, *old* or new—as well as left-off garments for the boys. He mentioned also several points of detail in the proposed plans of management upon which advice was desired, but which could be determined only after anxious consideration by the Committee.

Mr. P. Locke gave a collecting-box to the Society, the work of Ragged School boys in Scotland. After some observations from Messrs. Reilly, Mountstephen, and Anderson, the Chairman said that he was glad to see the prayerful Christian spirit in which the plan had been commenced, and he looked forward with sanguine hopes of its success, feeling sure that God would bless what was intended to promote the spiritual as well as the temporal welfare of his creatures. The meeting, in which every person seemed to agree as to the feasibility and desirable objects of the Society, after singing the doxology, adjourned to February 19th, much pleased with the proceedings of the evening.

FAREWELL MEETING OF EMIGRANTS.

THERE are few in this changing world who know not the meaning of that strange, lingering word, *Farewell!* Scarcely another word in the English language has emerged more frequently from the deep well-springs of pure affection, or been oftener wrung from quivering and unwilling lips, followed by the most heartfelt prayer they ever uttered. You may learn its meaning as it sighs over the dying pillow, when the only glimmering ray of hope has fled, and the hand of death is severing that invisible cord that bound loving hearts together. You may read it any day at the London Docks, in the mournful looks of that family group, who could not utter the word at home, but have travelled many miles to breathe it after the youthful emigrant, in more congenial circumstances—echoing it in sighs and waving handkerchiefs, until the mother's straining eye closes at last on the onward vessel that bears him out of sight. These farewells are borne from the homesteads and harbours of our land upon every breeze; and many of the poor ragged boys have had theirs too. The poor and almost orphan child, who stood at the dying couch of his only parent, had reason to know the living language of that sad word, for to him it had a manifold meaning. He bade farewell to his protector and only friend, and also to happiness and home. It proved the gateway to a sea of degradation and misery through which he had to pass —the commencement of a dreadful and downward career, intercepted only by the Ragged School, where he met with new and faithful friends, whose kindness kindled up new

attachments. It must not be supposed that these poor lads have nothing they will regret to leave, on their departure for the colonies. Often have they manifested much emotion when bidding adieu to their best friends and counsellors; much more, in some instances, than to their own relatives. It is therefore that their friends and teachers have endeavoured to turn such circumstances to account, by holding farewell meetings prior to their departure. The last prayer offered on such occasions, and the last advice given, may be more remembered and produce a more lasting influence than many evenings' labour in the Ragged School.

One of these meetings was held in the Westminster Refuge, on Friday evening, January 17th, occasioned by eleven lads being about to proceed to the colonies. Three of these belonged to the Refuge; three from the Grotto Schools; two from John Street School, Mint; two from the North Street Schools, Mile End; and one from the Ann Street Dormitory.

The meeting consisted chiefly of the children of the Refuge, (one hundred in number,) and the relatives and teachers of the emigrants. After tea, the chair was taken by Mr. George Wilson, who briefly addressed them, giving some valuable counsels to the young emigrants, respecting their future conduct and religious obligations. Short addresses were also delivered by Messrs. Locke, Gent, Anderson, and others, not only to the edification of the lads, but also to those poor relatives who had come to bid them adieu. The lads proceeded next day by train to Liverpool, where they embarked on the following Tuesday, five on board the *Carlton* for Adelaide, and the remaining six on board the *Condor* for Port Philip.

The dark and strange histories of some of them would fill volumes, more interesting than many of the popular fictions of the day; but the blessings derived from their education have not merely been such as bear upon their welfare in time, for in one instance at least, a refuge and counsellor has been found in that Saviour, who is "the way, the truth, and the life."

The Children's Gallery.

KIND HEARTS UNDER COARSE JACKETS.

EARLY one morning last winter, the snow was falling fast on the streets of Edinburgh. The wind blew loud and cold, driving down the drift into the kitchen areas, and through the crevices of broken doors and shattered windows. The mechanic, with buttoned jacket and whiffling pipe, hastened with nimble feet to the workshop; and the old woman in the attic story was fastening her only shawl across the broken pane, from which the wind had torn a piece of newspaper she pasted on the day before. A haggard-looking mother was shivering in the streets, picking out of the snow the cinders and chips of coal, with which she intended to prepare her baby's breakfast; for she had spent her last sixpence the previous evening, in the blazing tap-room of the low whiskey-shop. The streets, from side to side, were covered with ice, from the snow which the sun had melted on the previous day; and gentlemen, muffled up in their dreadnoughts, were shortening their steps and keeping even balance, lest they should measure their lengths on the frozen pavement. Many of the boys, hastening up the *brae* to the High School, had been obliged to bolt a hasty breakfast, almost scalding their tongues with the hot porridge; for they had said so often "plenty of time yet," when snuggling in the warm sheets, that they had scarcely their faces washed when the bell was ringing. And what was worse—as they had left no time to revise the morning lessons, their hearts were beating frightfully, expecting a practical explanation of the first *declension* by finding themselves at the bottom of the class.

But the bed of the ragged scholar was less inviting; he was in no danger of holding a morning's parley with the cozy sheets. Right glad was he when the old blanket staid at home, in which he wrapped himself on his straw bed; and when awaking in the morning, he found the shoes he had given him lying where he left them; as they, too, were in danger of finding their way to "*uncle's*"* —especially when father and mother were "on the spree." The wind awoke him that morning long before daylight, as it whis-

* "*Uncle's*" in ragged phrase means the *pawn-shop*.

tled and hollowed along the dingy *wynd*. He could not fall asleep again, for his feet were icy cold, his limbs stiff, and crouch together as he might, he could not get them warmed. He began to feel how true it is, that "sleep on her downy pinions flies from woe, and lights on lids unsullied with a tear." What was he to do? He could not light a fire, for there were neither coals nor cinders in the room; and his father and mother had taken their clothes and spread them on their own bed, so it was in vain to look about for something more to cover him. As he lay and listened to the wintry winds, whirling and rattling among the shattered slates, and making the old doors and windows creak, as if determined to pull them down, his heart beat with hopeful gladness when he heard the hollow tones of the Tron Church clock chiming away the weary hours. But another chill came over him when the old bell stopped short at *four*. "What! is it only four o'clock yet? *Oh! I wish it was eight!* Another five hours to school time!" But the lazy clock would not speak again until another sixty minutes had passed. He lay, sometimes talking to the angry winds, but oftener listening for another chime; until at last he got angry at the "auld kettle," as he thought it wished to deceive him, from a desire to prolong his misery.

Hour after hour passed away—eight o'clock came at last, and found John standing at the end of the wynd, waiting for his schoolfellows. On getting up, he found that sure enough his shoes had gone to "uncle's," and how to get along the icy pavement on his bare feet he scarcely knew; but at last he thought that the comfortable school-room, and plate of warm porridge and milk would compensate for all, and soon make him forget the morning's misery. After a little, a number of his mates were standing around him, wondering why he was so soon astir; but when they saw his poor naked feet and ankles, shivering in the snow, their hearts were melted to pity. They could not bear to see him limping along with knitted brows, and hear his sighs when his feet were pierced by the broken ice. But what could they do; no one had got a pair of shoes to lend him—and even if they had, the old clock was going faster now, and there was no time to return. "Let us carry him," said a noble little fellow. "Yes," cried another, "shoulder high;" and in a minute John is placed upon their shoulders, and borne triumphantly through the snow, amid the shouts and cheers of his ragged, but kind-hearted schoolfellows! People stopped in the streets to look at the little company, and prayed that the God of the needy might bless them, when they saw their young hearts leap with gladness—happy in their deed of mercy. The best friend they ever had in all the world, met them by the way—his large heart was filled with joy, and he thanked God anew that ever he was able to write a "Plea" on behalf of these poor boys, and collect subscriptions for establishing the Ragged School.

Dear young reader! Strive to learn four lessons from the noble conduct of these ragged boys:—

I. They pitied a poor unfortunate boy, who was worse off than themselves.

II. They did *all* they could to help him.

III. They did it at once.

IV. They did it cheerfully, *with all their hearts*.

GO THOU AND DO LIKEWISE.

Intelligence.

EXETER BUILDINGS RAGGED SCHOOL.

A crowded and highly respectable meeting of the friends of the Ragged School movement was held on Tuesday evening, January 21st, in the Presbyterian Church, Halkin Street, West Chelsea. At seven o'clock the chair was taken by the Right Hon. Lord Ashley, M.P., and the proceedings were opened in a very earnest and appropriate prayer by the Rev. W. W. Robinson, incumbent of Christchurch, Chelsea.

The noble Chairman felt great pleasure in referring to the prosperity, not merely of the schools under immediate notice, but of the general operations of the Ragged School Union. Their success was, in a great measure indirect, and could not be shown by figures, or definitely, as in the progress of a building; they could not know it; but from the great numbers who had been taken hold of by the Ragged Schools, the evils would have been fearful beyond calculation. The best results of the system had been removed from public view by emigration, and the lads might have been a blessing to society here, had they not desired to go to another country, away from old associations and temptations, and where his lordship believed they would rise as honest and industrious citizens. The benefits ought to be viewed collaterally. There were instances on record, where not only children have been cared for, but where fathers and mothers have also been saved by the agency of Ragged Schools. It was no slight thing in those days to find men willing to devote themselves to the raising up of a class, so long abandoned and trampled on; and he (the Chairman) was convinced that this movement had its share, amid the late convulsions of the world, in contributing to the peace and quiet of this country. They had received no support from government, from the law, or from

the wealthy generally; and yet they were going on successfully in cleansing out these Augean stables of moral and physical pollution. But in this work they were greatly impeded by being periodically deluged by the miserable population of Ireland; for no sooner had they got one district somewhat purged and improved, than there was an influx into it of Irish, and it was rendered worse than ever. He held that they could never expect to carry out their objects fully, until something was done for the miserable Irish. He took encouragement, however, from the history of missionary enterprise, where good men laboured for twenty years without a shadow of hope, and afterwards were enabled to raise a magnificent monument to the power of God's truth. The Ragged Schools can present, in the quantity and quality of their instances, greater testimony of efficiency than any kindred institution of modern times. In their simplicity, they have certainly not arrived at that state when they can give annual exhibitions of their pupils; their object was to effect moral and spiritual, rather than merely intellectual improvement. "I am more than ever anxious," continued his lordship, "that at this crisis, we should not be backward or sleepy in promoting the principles of evangelical truth in our land. The time will come, and speedily, when such a career will be opened to us, as the history of the church and the world never before presented. It is written in the history of nations. And may God grant that in this country national religion, and national honour, and national purity, may be ever held inseparable, and that the light of Gospel truth and the power of evangelical godliness may be spread upon the waters, and pervade the whole surface of this mighty empire.

The meeting was afterwards addressed by the Rev. W. W. Robinson, Rev. Mr. Alexander, Admiral Harcourt, Joseph Payne, Esq., Mr. W. Locke, and Capt. Dyer, R.N.

LAMB AND FLAG RAGGED SCHOOL, CLERKENWELL GREEN.

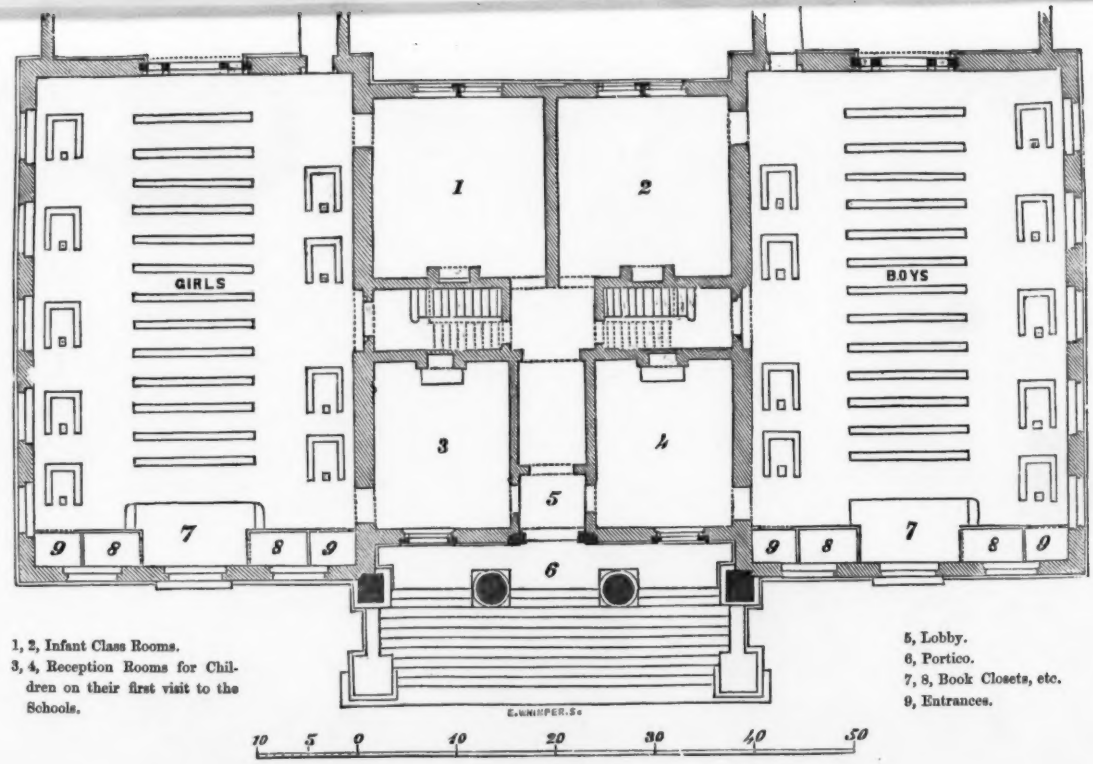
The children attending the above school were regaled at the school-rooms on Thursday, the 2nd January, 1851, with the old English fare of roast beef and plum pudding. At about twelve o'clock the court was thronged with the little ones, eager to obtain admittance to the school-rooms, which were tastefully decorated for the occasion. At about half-past twelve the doors were opened, and the children were speedily seated around the various tables; at one o'clock order was proclaimed, and the long anticipated work commenced, which continued until about three o'clock. An address was delivered on the importance of education, and the children having sung the grace after meat, were dismissed. Upwards of three hundred children sat down to dinner.

At half-past five they were re-assembled for examination, and having suitable rewards presented. They answered the various questions put to them remarkably well, and which bespeaks the care that has been paid to their education; they were then addressed by the Rev. Mr. Wild, who presided, and the little ones having received one penny each, the festivities of the happy day terminated.

NOTTINGHAM RAGGED SCHOOLS.

On Friday evening, January 15th, the annual tea party of the children, male and female, attending these schools, with their parents and friends, was held in the Trinity Church School-room, W. Felkin, Esq., Mayor of Nottingham, kindly officiating as chairman. It was impossible to witness a more cheering and interesting sight, and it would be utterly futile to estimate the probable future result of the efforts so earnestly and patiently put forth by the friends of such institutions, to ameliorate the condition and character of the very lowest and most inaccessible class of society. In a temporal point of view, if such institutions were more generally spread over the land, their influence upon the well-being of the masses, and the consequent decrease of crime, could not be mistaken; and in a higher point of view, with reference to the eternal interests of the people, the great day alone can determine their unspeakably important results. In such an undertaking discouragements meet its sanguine promoters at every turn, and nothing but the most unshaken faith and dauntless determination could support them in the prosecution of their unwearying labours. There was an attendance of about four hundred children and parents, whose usual occupations were of the lowest kind, but their appearance with some exceptions denoted the attention which had been paid to instil better and more cleanly habits. As might be expected, during the progress of tea a considerable noise prevailed amongst such a motley assemblage, but it was wonderful to witness how soon order and comparative stillness were obtained when it was needed to carry on the after proceedings of the meeting. The teachers of the school and other friends attended, and were very active in waiting upon the juvenile company during tea. Other friends dropped in during the evening to witness what took place. The parents, male children, and female children, were placed for convenience in different parts of the room, and we are happy to add nothing occurred to mar the general enjoyment and happiness of those present. The mayor having taken his seat, a Christmas Hymn was sung by the children. Mr. S. R. Starey, superintendent of the schools, rose and made a few remarks, in the course of which he referred to the sewing class held on Monday night, in which those who attended had made considerable improvement, and turned out some good work. During the year they had made up a quantity of garments, 148 of which had been sold to the children themselves at half price, the money for them being paid in small weekly instalments. To this might be attributed the neatness with which many of the children were attired on the present occasion. The Rev. T. H. Davies made a few suitable remarks, saying that they must now have some food for the soul. He commented upon the anxiety which was felt by himself and his dear friend, their teacher and superintendent, respecting their spiritual and temporal welfare, exceeding if possible that felt by the missionary for the poor blacks. In addressing the parents present, he asked those who were ashamed to come to the house of God, and who pleaded they had their families to look after, to attend a service held in the Ragged School-room on Sunday evenings. None need be discouraged, for during thirty years he himself did not know more of God or the Bible than a table. After some plain and suitable spiritual admonitions, the reverend gentleman sat down amidst the heartiest applause; and was followed by the mayor, who, in the course of some simple and practical remarks, observed that the possession of the outward comforts of life did not entail happiness, as he had known many workmen having only 12*s.* a week, and a family to support, more comfortable and peaceable than persons in the highest class of society. He advised the parents to keep their children from the streets, and make them as contented and happy at home as they could, and teach them *habits of industry*, lest they perish, not only for lack of knowledge, but in the midst of vice. He strenuously exhorted all to the better observance of the Sabbath-day, as he believed that in nine cases out of ten those who had fallen could trace their first iniquity as having been committed on the Lord's-day.

LAMBETH RAGGED SCHOOLS. (*See Page* 67.)



1, 2, Infant Class Rooms.
3, 4, Reception Rooms for Children on their first visit to the Schools.

5, Lobby.
6, Portico.
7, 8, Book Closets, etc.
9, Entrances.

SCALE OF FEET.

GROUND-PLAN OF LAMBETH RAGGED SCHOOLS.

Original Papers.

GLEANINGS FROM THE VINEYARD.

NO. II.

Our readers, we are sure, will require no apology from us for giving a narrative, so full of touching interest as the following, a place among our "gleanings;" it is seldom we are able to present so rich a specimen of well-grown fruit, even from the most fertile corners of our harvest-field. The subjoined letter explains the chief object for which the paper is inserted:—

To the Editor of the Ragged School Union Magazine.

Sir,—Will you allow me to place the accompanying sketch in your hands, and at the same time beg its insertion in the *Ragged School Union Magazine?* The account is furnished by a friend and visitor of your schools, and I think cannot fail to prove at once interesting and encouraging to all engaged in the work. I know the lad whose history is briefly recorded, and firmly believe, that if favoured with educational advantages, he would prove a great blessing to society. It is proposed by a few friends to raise a fund for this purpose, feeling persuaded the lad has superior abilities for the work of, at least, a Home Missionary. Are there any friends among the readers of your Magazine who would kindly contribute towards this object, and if so, would your Society receive donations for this special purpose? I shall be glad to receive any suggestions which may tend to this youth's benefit, or any pecuniary assistance towards carrying out the proposal at which I have hinted.

I am, Sir, yours respectfully,

8, *Finsbury Square, Feb.* 15*th*, 1851. Elizabeth Peek.

BRIEF ACCOUNT OF A RAGGED SCHOOL CONVERT.

Those who personally inquire into the condition of our metropolitan poor, are forcibly impressed with the unvarying scenes of immorality and wretchedness everywhere presented. Passing from alley to lane, and from lane to court, through endless and almost inexplorable labyrinths, the moral and physical aspects seem so completely to harmonize, as to force the natural conclusion, that surely vice and misery are reigning triumphant, holding universal sway. But a closer investigation discovers a few cheering exceptions, like green spots in a sandy desert. In some dreary garret, or rat-haunted cellar, may occasionally be found a Lot, mourning over the abounding wickedness, and maintaining a life of pious consistency. His moral condition illustrates an important fact. It proves that religious principle is a *vital* element, which neither poverty nor surrounding depravity can ever kill. It lives—it *must* live, for it is indestructible—and shows itself to be the very "salt" with which the surrounding masses require to be "salted."

The transforming power of the Gospel is the only agency by which man can be reformed *for life*. *Circumstances* will destroy the work of every other, undo the effects of early training, and all the superficial benefits derivable from early privileges. The conservative blessings of real religion are alone permanent, and its noblest manifestations are to be found in those "living epistles," who are dwelling among men who can neither "know" nor "read" them, and where almost every circumstance is antagonistic to a life of purity. The church of Christ has afforded examples of this in every age, and the present is not without its proportionate share. Some of them we have in our courts and alleys, the fruits of evangelistic labour, reared by the Christian visitor, in the cottage meeting, or the Ragged School. A few are known, others "hidden," except to those who have been made instrumental in effecting their deliverance.

For a considerable time I have been acquainted with a case of this nature—a poor lad belonging to a Ragged School, and in whom I have felt a special interest. In committing to paper a few statements connected with his history, I shall strictly confine myself to facts, which have either come under my own observation, or of those who have been personally connected with the circumstances related:—His father's career nearly ever since the poor boy was born has been one unvaried course of drunkenness, pollution, and profligacy. As is usual in such cases, he readily learned his father's lessons, and soon began to practise them. He became an adept in every species of wickedness. At an early age he joined a band of young ruffians, who spent their evenings in a course of villany and mischief, such as usually terminates in imprisonment and transportation. They did not steal so much from necessity, as for the purpose of "enjoying themselves." The expenses of attending low theatres and similar places of blackguardism were defrayed by such means. Of this lawless company our youth became one of the chief ringleaders, and continued so until he was about fifteen years of age.

One evening, while the teacher of a Ragged School in the neighbourhood was collecting a few boys and girls from the streets, she met with him, and requested that he should accompany them to school. He reluctantly did so, and shortly afterwards became a constant attendant; it was the first school he had ever attended with any degree of regularity in his life. He seemed in a measure to have become wearied of iniquity, and ultimately gave attention to the instructions of his new friends. Through the blessing of God upon the prayerful and painstaking efforts of his devoted teacher, he was led to see the wickedness of his life, brought under convictions of sin, and afterwards to a saving interest in Christ.

Those who have enjoyed the blessings of a religious home and pious associates, will not easily be able to understand the nature of those trials and hardships that now awaited this poor youth. Many who, by age and education, were better qualified for enduring, have often said, that among all other trials, the scorn and abuse of the ungodly has been most difficult to bear. How much more difficult to him, when still living in the midst of his former companions in crime, dwelling under the miserable roof of a worthless drunken father, and without a friend to counsel or encourage him except the teacher who took him from the streets? But he soon became as decided for God as he had previously

been in a course of wickedness. With manly resolution he at once withdrew from his associates, and remained firm, despite of all the scoffing and abuse to which they subjected him. At a subsequent period he commenced family worship at home; a measure to which his wretched father was so violently opposed, that at times he has struck and abused him when found on his knees, threatening to throw him out at the window. Eventually, the lad's altered conduct seriously impressed his careless miserable mother. She began to think that there must be something in religion she had never known, and anxiously to inquire whether its absence from their home had not been the cause of all her misery. He induced her to attend a place of worship, and—chiefly through the earnest prayers and instructions of her own boy—she was led to a saving interest in the Redeemer. Now, the once careless mother and profligate son are rejoicing in the same hope, and for at least the last eighteen months, have both been consistent members of the church of Christ.

There are, perhaps, few converts, in youth or age, whose course has been more steady, consistent, and advancing than his. He exhibits more of the unwavering constancy of a matured Christian than the fitful impulsiveness of "first love." His religion has been severely tested; so much so, that had it been merely a thing of nature it must have died. Scarcely a day has passed since his conversion, but his faith has been "tried what sort it is," and its genuineness proved by a steady growth. Having few friends and fewer counsellors, he has been led the more to depend upon God, and seek his aid by believing and persevering prayer. On one occasion we inquired what opportunities he had for reading and prayer at home. He replied, "Very few; but I keep the key of the little evening school-room next door, and I always manage at dinner-time to get in there for half an hour, and having locked the door, I spend the time in reading and prayer to God." "Do you do so every day?" "Yes," he replied, "every day when at home; I am very grateful for the opportunity." We have since found this to be strictly true. Not only has he withdrawn from the ranks of the rebellious, but he is ever striving, humbly and patiently, to "overcome evil with good;" and, so far as opportunities allow, has become a sort of volunteer missionary among his old comrades and others in the neighbourhood. A few instances will best illustrate this, and prove the clearest index to his real character.

About six months since, a poor homeless lad was found in the streets by one of the teachers, who provided a temporary bed for him in the upper room of the little school. On the first evening, our young convert conducted the lad to his new abode; before leaving, he read a portion of Scripture, induced the wanderer to kneel with him on the floor, and commended him to God in prayer. The unfortunate lad informed us of this about six weeks afterwards, and added, that his youthful friend had visited him every evening since and conducted a similar exercise, always accompanying his readings with explanations and counsel.

Prior to his conversion, he was in the habit of visiting an old man, and reading novels and newspapers to him on the Sabbath-day. As this, among kindred habits, was discontinued, he had not seen his old friend for many months, until one day, hearing that he was dangerously ill, he hastened to his house to visit him. The sick man was pleased to

see him, but as the message he brought was of "death, judgment, and eternity," he refused to listen to his counsels, nor would he allow the Bible to be read in his presence. The youth, however, repeated his visits, warning and entreating the dying man, until within a short time of his death, when the relatives refused him admission into the house. But his zealous efforts were not always received with so much ingratitude. A poor, but pious man, living in the neighbourhood, had been long under severe affliction, and at no time did our young friend find so much happiness as when sitting by his bed. He recognised in him "a bruised brother," and felt for him that strong and tender sympathy which suffering only begets. There were not a few parallels in their experience. The wife of the afflicted neighbour was a drunkard, had sold his very Bible for drink, and for a long time he had not been able to keep even a borrowed one in his room, lest she should dispose of it in the same manner. The young visitor, with his Bible, received, therefore, a warm welcome, and often has he staid till nearly midnight, reading and praying with the poor man, and striving to cheer and comfort him while bowed down with painful and protracted sorrows. His affection for the tender-hearted youth was stronger than for a son. When speaking of him to others, he has often said, "Next to communion with God, he is my greatest comfort: I quite forget my troubles when the dear lad is with me."

For upwards of a year he has taught a class in the Ragged School, both on the Sabbath and week-evenings, and certainly it is not too much to say, that few teachers have ever prosecuted their labours with more untiring zeal and self-devotedness. His influence over the children —especially lads about his own age—is very remarkable; this chiefly arises from his unusual decision, mild and affectionate manner, and transparency of character. No one need mistake his motives, or find it difficult to ascertain for what end he labours. Without sentimentalism he is ever ready to confess the Saviour, and strives with characteristic prudence to make his pupils feel that "there is none other name given under heaven among men, whereby they can be saved." Of course his warnings are often rejected, yet in time of sickness the most wicked lads in the school have sometimes sent for him to read and pray with them; but seldom does he accede to their request without giving them first to know, that prayers without repentance cannot save. His efforts on their behalf have been untiring, and in some instances have been accompanied with the best results. On one occasion, meeting one of those lads in the street, he said, "John, I wish you would come to my school, I'm so happy now, and so would you if you would come; will you not come next Sunday?" John replied, "I cannot—look at my clothes." "Never mind your clothes, John," was the reply, "do come, and if you don't see any one there as shabby as yourself, go away again." John consented, and the following Sabbath found his way to school. His young friend strove hard to interest and instruct him, and for a time made an impression upon his mind which became visible in his outward conduct. He had not, however, completely forsaken his former companions, and on one occasion was induced to assist them in carrying away a quantity of iron which he knew to be stolen; he was apprehended by the police, and sentenced to a term of imprisonment, while the more guilty parties escaped. As is too often the case, he returned from

prison more hardened and wicked than before; but the charity of his young teacher was of that kind which "never faileth;" he had learned to "hope all things," as well as "endure all things," and accordingly he again set to work, with his usual mild persuasiveness, in seeking the reclamation of the young delinquent. He was brought back to school, and treated, not as a thief, but as a fallen friend. The prayers offered for him have been answered and the instructions blessed; for the last six months his conduct has been blameless; and now his kind instructor hails him, not only as a "brother in tribulation," but also "in the faith and patience of the gospel." He has been employed for some time at a factory, where he endures much persecution and ridicule on account of his religious principles, but, up to the present time, he remains stedfast, "striving to overcome evil with good." He has distributed a considerable number of tracts among the workmen, especially "The Swearer's Prayer." On a late occasion, while waiting to receive his wages along with the other men in the factory, a rough indifferent fellow wishing to expose the poor boy to the ridicule of the others, called out, "Well, Jack, what is the text to night?" John meekly replied, "The wicked shall be turned into hell, and all the nations that forget God." This noble reply, which instantly silenced the scoffer and his associates, strongly reminded us of Him, (whose Spirit no doubt prompted it,) and of whom it is said when in similar circumstances, "no one durst ask him any more questions."

But to return briefly to the young teacher; it has been already stated, that the poor lad has suffered much through the dissolute habits of his worthless father, and it may be added, still continues to do so. Many are the prayers and expostulations he has used, but of no avail, for he still continues his reckless course—the shameless tormentor of his wife and children. Were it not for the tender sympathy the poor youth bears for his suffering mother, he would long since have left his home, and sought a refuge elsewhere; but for *her* sake he meekly submits to the most heartless abuse, working some days almost without food when his earnings have been taken from him by his brutal parent, who either spends them on drink, or in the support of an abandoned woman with whom he lived for several years.

In an educational point of view his opportunities have been few, having received his chief instruction at the Ragged School. But his views of the elementary truths of Scripture are remarkably clear; and whether in the Sabbath School, at the beds of the sick, or reasoning with his former comrades in the streets, he has shown an amount of judgment, prudence, and adaptation for such work, superior to many who have been more highly privileged. It need not be added, that his sole desire is to be useful, labouring for God and the souls of men. With the view of better qualifying himself for this work, he has for some time attended a week-evening school, to learn writing and cyphering. He could not be induced to give up all his evenings for this purpose, and thus wholly discontinue his class in the Ragged School, but he arranged to give them each alternate week, reserving the other for his own instruction.

Who can tell the amount of good that this youth if spared may, under God, be the means of accomplishing? He is at present as a feeble light, "shining in a dark place;" but some who were constrained to yield to his influence have been led into the paths of rectitude and

peace. Once he was like a fountain of evil, "destroying much good," and urging others on to ruin; *now* he is a centre of blessing, ready for every good work, and practically manifesting in living language, that "the grace bestowed upon him was not in vain."

February, 1851.

Having known this youth personally for a very considerable time, we bear most willing testimony to the accuracy of the above statement. Each opportunity of further acquaintance has but increased our admiration of his character, and the wisdom and prudence he has shown in his unceasing efforts to do good. The plan proposed by Miss Peek and her friends is excellent; it is a measure which, for the last six months, we have earnestly wished to see carried out, for we feel assured that if he received the elements of an ordinary education, such as might be acquired in twelve or eighteen months, he would become a most invaluable labourer among the neglected masses of our population. Compared with the good which might thus be effected, the expenses would be trifling, chiefly the cost of providing him with food, lodging, and a few clothes. We once thought of proposing that it should be raised in contributions of five shillings and *under*, were it not that we earnestly wish to see a sum raised *within a few weeks*, such as will warrant the preliminary steps being taken, and which *one* liberal hand might easily accomplish. Besides adding our own contribution, and any other assistance we can possibly render, we shall be glad to receive donations *to any amount* (in stamps or otherwise) from those who may find it more convenient to send to Exeter Hall than to Miss Peek, who, we are glad to know, has kindly consented to act as treasurer. We believe that very many of our readers will not only feel it a duty, but a *privilege*, to assist so interesting and laudable an object; and as it is the *first* proposal of the kind ever made in connection with the Ragged Schools, we confidently hope that the originators of the effort will meet with prompt and liberal support, commensurate with its prospective benefits.—[Ed.]

THE PRODIGAL RESTORED.

It is not always easy to trace the causes of destitution and misery, or discriminate between the unequal quantities of truth and falsehood, that are often compounded in the well-woven tale of a ragged urchin. This difficulty is often increased through the restraint laid by the feelings upon the judgment. It seems hard to question the plausible and piteous tale of a poor emaciated creature, prowling in rags and filth, and shivering with cold and hunger. Nor is it always needful that we should do so, for at least one portion of the facts of the case—a most important one—is unmistakable. There is no mistaking the fact by those who see it, that a fellow-creature is in rags and wretchedness, and that, unless rescued from the effects of a cause, or causes, which may be studiously concealed, irretrievable ruin will be the consequence. An effort, therefore, on his behalf, becomes a plain duty, whether the real facts are traceable or not. He *may* have been the cause of his own ruin, but unless assisted, he will never become the primary agent of his reclamation. Not forgetting to exercise proper caution in every instance, we are therefore

disposed, even in doubtful cases, to go to work at once, instead of waiting for the fullest information; looking to God for his blessing, and resting assured that, if needful, he will, by an overruling providence, perfect the discoveries that may be lacking at the outset. Taking action on such premises, the question is not so much, "Is the case a *deserving* one?" as, "Is it such as, from *moral or physical* maladies, stands in need of my help?" If suffering is the effect of sin in the sufferer, then there is wider scope for Christian effort and religious influence, and the results may prove as rich a recompence as if the cause had been traceable to another source. Our remarks are strikingly illustrated by the following interesting narrative:—

A boy, of about fourteen years of age, was observed as a most regular attendant at the evening school in Exeter Buildings. The master spoke highly of his conduct, and pressed his case on the attention of visitors, hoping to excite an interest in the poor friendless boy. His knowledge of the Scriptures far exceeded that of the other boys; he was quick and intelligent, but at times seemed much depressed, from causes which at first he studiously concealed. In giving the first version of his history, he said that he belonged to Portsmouth, where his father had lived and worked under a Mr. T———, in the dockyard, for many years; he was now an orphan, having lost both parents; he lived by begging, but sometimes suffered much from hunger, failing often to obtain relief. He slept on doorsteps, or in houses that were building, and had not changed his clothes from August till November; but though much pressed by want, he had never parted with his Bible, and at the close of the day appeared regularly at the school-door with it under his arm; his name was written in it in full, which he said had been done by the friends he had lost. His clothes had become so tattered as to cover him with difficulty, and his boots at length refused to perform their humble duties. Their place was supplied, however, by a kindhearted schoolfellow, who, being one degree better off, cheerfully gave him a pair of old shoes which he did not require for himself.

One Sunday evening last November, a lady accompanied her husband to the school, for the purpose of assisting the teachers, and among the six lads placed under her care was little William, with his own Bible. His ready answers attracted her attention, and made her curious to know something of his history. He gave her the particulars already stated, adding that he was then very hungry, as he had tasted nothing since ten in the morning. At the close of the school, she took him home with her, supplied him with food, and then gave permission to return the next morning, an offer which was gladly accepted. After the second interview she wrote to Mr. T———, at the Portsmouth dockyard, who immediately communicated the information to the boy's parents, and received the following letter (dated Kingston, Portsea) from his poor distressed mother, who seemed to be hoping, and yet doubting, whether it was really her lost son:—

"Sir,—With most heartfelt gratitude to God and you did we receive your letter. It is with great grief I state my son William left home on the 3rd of August. I advertised him five times in the *Hampshire Telegraph*, adding, any information would be thankfully received by his distressed parents. My child has been taught the Scriptures from his childhood; we knelt in family prayer with his brothers and sisters about an hour before he left and took his Bible with him. Sir, he told you truth with regard to his father's situation as a rigger. He has a brother a young man, an apprentice also in the yard; and he himself is a candidate for shipwright apprentice in the dockyard. He was bound apprentice to a cabinet-maker; his indentures are cancelled. His father applied for a situation at 6*s.* a week, which became vacant a fortnight after he left—it was kept open many days. Would he return, and be a good boy, he may yet do well; I should have felt much happier had he told the truth. He and his brother quarrelled during his father's and my absence. William was a very naughty boy, and I corrected him for it, when he in his wilfulness left home. Would God, who in his mercy has so far answered my unceasing prayers, convince and convert him! Would you, sir, be so kind as to inform me how I can convey him home; he, with all

his faults, would be welcome. Be so kind as to use your influence to persuade him to return, and may God return you a hundred-fold in this world, and with life everlasting—the sincere prayer of your grateful servant, etc."

This letter was forwarded to the lady before-mentioned, who then wrote to the boy's mother, informing her of the wretched condition of her son. The following is an extract from her reply :—

"MADAM,—Words cannot express my thankfulness to Almighty God, who has wonderfully directed you to snatch from the lowest grade of society one who, by the grace of God, may live to glorify his God below, and find his way to heaven. Madam, what abundant encouragement to proceed in your labours of love! With regard to his coming home, I will send a suit of clothes with half a sovereign sewed in the coat pocket, in a small basket covered with oil-skin, by railway train. My husband would gladly have gone, but his income being small, and having to pay for loss of time, his wages but 18*s.* per week, and we have three more children to provide for. Relying on your great goodness to send him by train, I will send the parcel, etc."

This letter was shown to William, and when he was asked if he knew the handwriting, he burst into tears, and said, "Oh, it is my mother!" On its being said, "How can that be, as you say your father and mother are both dead?" he replied, "Yes, I thought they were dead to me, for I never thought of seeing them again." Upon seeing the clothes, he recognised them, and said, "They are my own best clothes." The lady gave him a little money, and told him he might go and bid his late companions "good bye," thinking this liberty would test his sincerity in wishing to return home; but he soon returned, and she went herself to the station, and put him under care of the guard.

After his arrival at home, his mother wrote as follows :—

"MADAM,—On Tuesday evening, at nine, my husband had been sent for; my anxiety became intense. About half-past ten he returned with my long lost boy, who had come by the express train; he said, 'I have caused you many tears, but I hope I shall not any more.' It appears to have been more an act of indiscretion than of vicious principle; but had not God in his mercy directed you to interpose in his behalf, the result might have been fearful; but our God delighteth in mercy. Blessed be his holy name! He had not the least intention of coming home; if he could get a situation, he would write to us. Oh, thoughtless boy! On examining him, I was shocked to see him. I cannot help thinking what a state he must have been in. We never can be sufficiently thankful for *your great goodness;* on looking back on the way the Lord has brought me these forty years of my life, I cannot but say, 'Goodness and mercy have followed me all my days,' etc."

From subsequent accounts, we learn that he still continues grateful and happy, and we may hope that, having proved by bitter experience that "the way of transgressors is hard," he may prefer the place of "a hired servant in his father's house," to the life of prodigality and wretchedness from which he has been rescued. May the prayers of his pious mother and teachers be yet more abundantly answered; so that she may have reason to rejoice over him in a twofold sense, saying, "This my son was *dead*, but is *alive* again; and was lost, and is found!"

AFTER CRIME AND BEFORE CRIME.

OF the many curious and painful contrasts to be encountered in this great city of contrasts, few are more striking to the senses, more repugnant to correct feeling, and more pregnant with important consequences, than the treatment which the criminal population receives from Government and from society respectively before and after crime. It was recently my fortune to see this contrast in one of its boldest forms; and with an interval of time between the witnessing of one extreme and the other so brief, that none of its features could be lost in the pause. How much society thinks it wise and needful to do for those who have sinned against it, I saw in the Model

Prison at Pentonville—how little it seems to care for those who, born to the heritage of crime, are yet anxious to escape from the fate which lies in wait for them, I saw in the Dormitory attached to the Field Lane Ragged School. It would be well if society would now and then look anxiously and intelligently in "on this picture, and on this."

After crime, the modern outcast is an outcast no longer. Magistrates and other high functionaries become interested about him. The public are called together to witness his trial. He becomes a topic for the press. Grave judges and busy juries inquire into the vicissitudes of his career. For a day at least he is the hero of a court of justice. His name and history are placed on the records of the nation. A palace is prepared for his reception. Pentonville Prison—built for the accommodation of 500 prisoners, and occupied by a usual average of 450—cost more than £100,000, and its general economy is regulated on a scale of almost regal magnificence. Including interest on the first outlay and ground-rent, the yearly expense of its maintenance is not less than £22,000. This sum, divided among the average of 450 inmates, would give nearly £50 as the cost of each criminal per annum in the jail. At this expense to the public, the man is lodged in a commodious room, about the size of a small parlour in the houses of the middle classes, ventilated on the most approved principles of science, and supplied with streams of warm air and cool air by machinery so nicely adjusted, that for months the temperature does not vary more than a degree or two. The room is furnished with other fittings—such as a bell to call the servants, stools and tables, very excellent beds, water basin—which, by a judicious contrivance, is supplied at the discretion of the inmate with hot or cold water—and so forth. The diet is worthy of the lodging—plentiful in quantity, well cooked and served, and excellent in point of quality. Without exertion of his own, the Pentonville prisoner is sure of a good dinner every day to eat, and a snug bed to sleep on every night. He has mental advantages equal to these material ones. A library is provided for his use, and a pile of books belongs of right to the furniture of his cell. A school and four schoolmasters are provided and paid to cultivate his mind; a chapel is erected, and two clergymen engaged to look after his morals. Archbishops and Ministers of the Crown think it needful to visit him at times, and press and parliament manifest the liveliest interest in his condition.—Now look on the other picture!

I describe only what I know and what I saw. Visiting the Field Lane Ragged Schools, and talking with some of the homeless savages who wander about our streets, I was told that an attempt was in progress of being made to carry out an idea long and frequently urged in the pages of the *Athenæum*—namely, to provide a refuge for such abandoned youths or children as come to the school in the day, but have nowhere to go at night. I at once went to see the place in which this dormitory is set up. It is in Fox's Court, in the heart of that mass of narrow passages and crowded courts—none of which can be called a thoroughfare—bounded by Victoria Street and Skinner Street on two sides. I am familiar with many of the worst parts of Paris, Liverpool, and Edinburgh—but I have seldom seen a place into which a stranger would go with more justifiable fear. In the centre of a labyrinth of dark and crooked courts—courts into which the sunshine never comes—are a stack of most wretched cottages. One of these is the Refuge. The court itself is full of miserable objects—for naked poverty rather than rampant crime hives there—ragged and dirty urchins, pale and haggard women, and brutal and stunted men, in whose forms and faces scarcely a trace of human character is to be seen. The poor man who is placed in the Refuge to take care of the few coverlets and mattresses showed me over the dilapidated house. There are three rooms above the ground-floor, wretchedly small—not more, indeed, than ten feet by six or eight. In the attic the inmates sleep—in the next floor below, they eat—in the next, they work. The ground floor is occupied by the man who is in charge and his wife. The stairs are narrow, worn, and broken—and not to be mounted without risk of a fall.

All the rooms are bare—except the attic, in which four small mattresses lie on the floor—and some time in their past history have been lime-washed. I had seen all these rooms without seeing the boys; on inquiring for them, I was told they were below at work. On my expressing a wish to see them, a candle was procured; and a low door was opened, leading to a dark and yet more dilapidated stair, down which we went into a hole, where we could do little more than crawl on hands and feet—a hole for having made which it would not be easy to divine the builder's purpose, but certainly it was never intended to be occupied by living creatures. The walls are bare brick, and have never yet been plastered or limed. There is no floor; the ground is a loose grave-like soil, which exhales a damp, fœtid smell. Two small holes let in a few faint rays of light into this kennel; so that when my eyes had become a little used to the place, I could see the dusky forms of four young fellows, squatted down and employed in chopping wood. In this wretched kennel they earn at this labour the food which is given and the shelter which is afforded to them. I spoke to them all. They were very grateful for food and shelter even on such terms. Though frequently oppressed with pains in the head, (who shall wonder?) they had entirely escaped cholera, even when people were falling victims to it on every side of them, a fact which they thought explained by their having something to eat regularly. To see them thus grateful for so little was the most painful thing of all. How sad a tale it told of the sufferings from which they had fled to the charities of the Dormitory!*

I wish to make this statement simply and without comment—the contrast speaks most powerfully for itself. I will ask two questions, and conclude. When it is known to the castaway that any act of robbery would cause him to be removed from the hardships of Fox's Court to the comfortable quarters of Pentonville—is he undeserving of sympathy who has enough of untaught and native virtue to resist such a temptation? Is it wise or consistent in the State to lavish her vast resources on the offender after he has committed a crime—and yet to neglect him in that stage of his career when a little help, a little guidance, might save him from a life of depredation? Many a thing which passes by the name of heroism in the world is mean beside the courage that resists under such circumstances. Crime should not be formally recognised as the door which leads from the wretchedness of the cellar to the luxury of the saloon. It is for such men as make your readers to ponder these things well.—*Athenæum.*

THE CLAIMS OF THE DESTITUTE.

We have received, through the kindness of an unknown friend, a paper, calling itself "An Appeal on Behalf of the Croydon Ragged Schools." But on perusing it, we scarcely found one word said respecting the Ragged Schools in that locality, nor any particulars given as to their special necessity or wants. It is as much an appeal for the Ragged Schools in Spitalfields, or the Isle of Man, as for those on the Surrey side of the metropolis. But so truthfully and earnestly does the writer urge the claims of our neglected "juveniles" upon the attention and sympathies of Christians generally—upon those who ought to have cared for them—that we cannot help transferring a large portion of it to our pages, believing that wherever it is read it must prove serviceable to the good work generally, and not less so to that locality which it owns as its birthplace:—

"It is important that it should be clearly understood for whom it is that Ragged Schools are intended; since it is found that much misapprehension exists on this subject, in consequence of which they have often been confounded with National and Sunday Schools, and with other similar institutions, established for the children of labourers and mechanics. Now this is not the class of persons for whose benefit Ragged Schools are designed. They are intended only for a lower class—infinitely lower in social position, although perhaps superior in a sort of evil intelligence, if evil

* This Dormitory has since been discontinued, but will be re-opened, we trust, under more favourable circumstances.—[Ed.]

indeed can be called intelligent. These may be subdivided into several classes, differing in their degree of poverty or vice; and amongst them are comprised many decayed or dissipated labourers and artisans—men who were not brought up in absolute penury or habits of dishonesty, but being unable or unwilling to work, have yielded to bad example or evil inclination—having fallen from their own sphere, they are gradually absorbed into the one below it.

"Now it appears to be so obviously the duty of those who desire to promote the welfare of their fellow-creatures, to assist in reclaiming the children of these abandoned and destitute parents from the evil influences and the vicious habits and pursuits to which they are exposed, that but little need be said upon this branch of the subject, at least to those to whom these remarks are addressed. They at least cannot be ignorant that it was thus the great Teacher taught—taught by precepts which they are bound implicitly to obey, in parables which they cannot misunderstand, and by example which it is their happiness humbly to attempt to follow. Since He hath plainly announced that the repentance of a sinner is welcomed with exultation by the angels of God, surely it is no mean and unworthy office to aid, feebly and imperfectly as it may be, in accomplishing that joy. If He hath held up to our admiration the loving-kindness and compassion of him who watched for his erring child, and met him while he was yet 'a great way off,' who stopped the poor penitent's long prepared confession of sin and unworthiness with kisses and embraces, and welcomed him home with feasting—was it meant that our poor prodigals should still be left to grovel with their swine, outcast and abandoned? If He hath chronicled to undying fame the piety of that man who was neighbour to him that fell among the thieves, think you that He will not favourably regard the efforts of those who would preserve their poor neighbours from the far worse fate of becoming thieves themselves? If you *can* think so, then, and not till then, will you despise and oppose the institution of Ragged Schools; then, like the priest and the Levite of old, may you wrap your robes closely around you, and avoiding alike the pain of witnessing, and the labour of relieving, the misery of your fellow-creatures, complacently pass by on the other side.

"If, then, it be incumbent upon Christian men and Christian women to endeavour to redeem these Pariahs of our race and country from their degraded condition, and to purge society from the foul reproach which their presence brings, let us consider how this duty has been performed hitherto. What have the influential classes amongst us done or left undone, in this respect, previous to the institution of City Missions and Ragged Schools? When have they visited these poor and fatherless in their affliction—these captives in their captivity? What exertions or sacrifices have been made, what care and labour have been used, to free society from these evil influences, which are for ever bubbling up, as it were, from below, and leavening the whole mass? The course which has been followed, and the results to which it has led, and to which it could not fail to lead, may not inaptly be illustrated by reference to a story with which many of us are familiar.

"We are told that a little child had wandered from his mother's side, and alike unwarned and unconscious, had approached the edge of a precipice. The heedless mother turns, and sees with horror the danger to which her boy is exposed. She knows instinctively that this is not the time for chiding—a threat, a frown, even an unkind look or word, and the little one will draw back, and fall into the chasm. She utters no word, but, swiftly as silently, she bares her bosom to the winds; the truant sees from afar the white gleam of the well-remembered treasure; he leaves the danger far behind, and flies into his mother's open arms, and is saved; and both are saved—the one from a fearful death, and the other from irreparable guilt and shame.

"Guilt and shame—and has society incurred no guilt or shame in respect of its helpless, wandering children? Have they been met with open arms and loving looks, and invited and allured from the threatening danger? or have they been driven back with menaces, and stripes, and frowns, until they have recoiled and fallen over the precipice?—a precipice of ten-fold horror; for beneath it, in dim recess, lie hidden death and destruction, not of the body only, but of body and soul.

"Is there any exaggeration here? Is the picture too highly coloured? Alas! no; for what is the history of thousands and tens of thousands of destitute children, who, had they lived at this time, might have been the inmates of Ragged Schools, and would at least have had a chance of rescue from their sorrowful fate? Few words will suffice to tell their story; for all that we know of them is, that they were born of thieves and vagabonds—they were nurtured as thieves and vagabonds—as thieves and

vagabonds they lived—and still worse, as thieves and vagabonds they died. The Pharisees of their time, as they swept proudly by, saw little else in their misery but a cause for exultation, that their own virtues had exempted them from such sin and sorrow. Statesmen busied themselves in devising laws to punish what they might more easily have prevented, vainly fancying that the consequences of early neglect could be compensated by late severity. Moralists and philosophers saw, in the various aspects of depravity and ignorance which these poor creatures exhibited, only so many phenomena in morals to be disputed about; and they discussed the cause and effect of what they saw, as they would have worked out a problem in mathematics or an experiment in chemistry. Doubtless, many kind and gentle hearts felt for these poor victims of the world's neglect; but neither the labours of statesmen, nor the theories of the philosopher, nor the pity of the pitiful, availed them aught. Year after year, and generation succeeding generation, they were left to fulfil their several cycles of idleness and ignorance—of viciousness and crime. No kindly voice was ever heard to warn them from following 'the broad way and the green.' No friendly hand was extended to beckon them away. 'The world was not their friend, nor the world's law;' for indeed it found them bad, but left them worse.

"Shall, then, these things continue, and shall we stand by with folded arms and resigned mien, as if we were beholding the working out of some dread and inexorable doom, rather than the consequences of our own criminal neglect? Shall they not only continue, but shall the efforts of those who would fain attempt a remedy be thwarted and ridiculed? and shall this hindrance and this ridicule come from those who are or would be thought the poor man's friends? It may be that we and those who work with us are foolish and wrong, but if so, let it be shown by those arguments which alone should have place in such a controversy. Scoffing and ridicule are poisoned weapons, and from them at least those who design to benefit their kind deserve to be free.

"Is it because these children are poor, and mean, and vile, that we should pause and hesitate, and that we should shun them as if they were leprous? Is it not rather because they are poor, and mean, and vile, that they most want our help, and that we may not withhold it from them? Should not this very worthlessness awake our compassion, and command our aid? How beautifully has nature provided for the care and nurture of a helpless child! Its very weakness is strength and power; for, like the wonder-working staff in the wilderness, it strikes the rock of the most rugged nature, and brings forth a stream of gentleness and kindness before unknown. But why should the physical infirmity and helplessness of children receive alone our sympathy? If it be true, as indeed it is, that

> 'One lost mind,
> Whose star is quenched, hath lessons for mankind
> Of deeper import than each prostrate dome,
> Mingling its marble with the dust of Rome'—

how is it that the moral and mental ruin which we now see spreading so far and so fast, excites so little of our attention—nay, more, is so often visited with our anger? If we feel sympathy and sorrow for a child that is blind, why should we be filled with anger and disgust for one whose moral and intellectual vision has been seared and blasted from his infancy, and that, too, from the neglect of those who were bound to care for him? If we pity a poor idiot, how much rather should we feel for him whose faculties have been depraved and distorted from the high and holy uses for which they were designed? Are we indeed so weak, so much the creatures of sense, that we are unable to appreciate and measure those miseries, of which the expression cannot be seen or heard? Or is it that we are so proud and pharisaical, that we will not condescend to care for things so worthless? Base, and mean, and rude, and ignorant as those children are, be assured that they are not quite worthless, for was it not for them that our common Saviour died? was it not with them that he made himself one, when he said, 'Inasmuch as ye did it not to one of the least of these, ye did it not unto me?' Low-born and poor they truly are, but we may remember that they are joint heirs with us of a great inheritance, and we may remember, too, that it is at our peril that they are spoiled of their portion.

"If the wicked and the ignorant are ever to be raised from their abasement, it can only be by the use of means, and those means are the labours of better and more enlightened men. Superior purity and excellence are not to be regarded as exalting men, so as to separate them from the vicious and the bad; these, like all other

acquirements, are burthened with accompanying duties, and not the least is the office of restoring the lost, and assisting the fallen. So surely, therefore, as the sparrow falls not to the earth unwatched and uncared-for, so surely will an account be required of what we have done to preserve from a greater fall those who are of far greater value. So surely, too, will that question of fear be one day put to each of us, 'Where is Abel thy brother?' And remembering this, should we not strive that it may not also be said, 'The voice of thy brother's blood crieth unto me from the ground.'

"If, then, the institution of these schools can be shown, as we think it may, to be a good and pious work, how strong ought the objections to be which should induce us to withhold our aid from them! To affirm that they are not perfect in design or execution, is merely to say of them what may as well be said, or rather what must be said, of every human institution; what we have to consider is, not whether the schools are free from objection, but rather, what are the faults which are inseparable from the system, and are these of such a character as to outweigh the advantages?

* * * *

"It is not to be supposed that the task of educating ignorant and vicious children, and giving to them those desires and dispositions for which their previous pursuits have unfitted them, is either an easy or a pleasant one. There is nothing of the romantic in such an occupation, nothing to captivate the fancy or please the taste, and there is much that is painful and irksome; yet may such teaching he found not unprofitable, either to the teacher or the pupils, for in this, as in all other things in which mercy plays a part, it is indeed

'Twice blessed:
It blesseth him that gives and him that takes.'

"The teacher who would do his duty in a Ragged School must resolve in a great degree to abandon his favourite pursuits, to do violence to his tastes,

'To spurn delights, and live laborious days,'

in order to seek the welfare of those whom almost all the world besides seems ready to abandon in despair, who are frequently quite insensible to the benefit designed for them, and disposed to regard the efforts of those who would serve them with suspicion, and to repay them with ingratitude. More than this, he must not be surprised if he finds that his labours are despised and misrepresented by many, and appreciated but by few. He who can thus hold on his course consistently and bravely, can hardly fail to come forth from it a better and a wiser man; for who would not be rendered wiser and better by the constant exercise of patience and long-suffering, of self-denial and resolution?

"Nor are these virtues required or exhibited in a less degree because the sphere of a Ragged School teacher's labours is a humble one. Providence has not dealt with us so unkindly as to limit the use of heroic qualities to heroic occasions. An actor may acquit himself well in his part, although the stage be mean and the spectators ignorant and vulgar; and the same qualities which at other times and under other circumstances might have raised a man to the rank of a hero, or insured his canonization as a saint—may be traced in the conduct of a City Missionary or a Ragged School teacher. His work may be despised, but if well and boldly done, it can never be despicable. His profession will compel him to associate with the sordid and depraved, yet his motives may be the loftiest and the purest that can influence a human being. The age of chivalry has passed away, yet chivalrous feelings and generous designs survive; and men may now, as of old, ennoble themselves in many ways if they would make proof of their fortitude and self-devotion. Although our countrymen are no longer called upon to go forth 'as far as the sepulchre of Christ,' yet, for those who are content to range themselves under his banner, there are still fields to be won and heathens to be vanquished. To us is preached a crusade far holier and worthier than those which carried our fathers to the plains of Palestine. We are vowed to a new knight-errantry—to succour those who have no other human helper—to relieve them from the thraldom of ignorance and vice; and into the contest with these enemies of our race we bring a system and a discipline such as the world has never yet exerted in such a cause. Nor should we pause, although no renown is to be earned, no trophies to be won. The tattered pennon, the crushed helmet, and the splintered spear, are not for us. Not ours the shrill-voiced trumpet and the clamour of armed men. We boast not of burning villages and ravaged harvests, and fellow-creatures

mangled and slain. If these be the symbols of fame, then is our warfare an inglorious one—and so would we have it. He who would labour with us must be won to his task by far other inducements than the desire of renown and power. He must be moved by love for One who so greatly loved us—he must be influenced by the belief that however degraded and fallen his fellow-man may be, still, although long hidden and obscure, he has within him capacities for boundless excellence and unending happiness. He will believe, too, that the Saviour passed a life of sorrow, closed by a death of shame, in order that this Divine life might be awakened in all. From the source of this belief will gush, like living water from a rock, that love for our race which He first taught, and which his true followers alone can feel, and which, and only which, will suffice to give us that interest in the welfare of our fellow-creatures which no difference of station—no degree of degradation or vice—can weaken or destroy.

"Thus thinking and thus acting, the Ragged School teacher may spend a life of toil, often imbittered by suspicion, and requited by dislike and ingratitude. He may reap neither honours nor wealth from his labours, but he may be a happy and a prosperous man. The consciousness of having earnestly sought the welfare of his fellow-men from love to their Saviour and obedience to his commands, may well support a man during a life of greater trials than these. Nor will this consciousness be only his solace in life. At that time, which so softly yet so surely approaches, 'when earthly things are but a shrivelled scroll,' when the long catalogue of hidden talents and lost opportunities is about to close, he may look forward to the reward which these poor creatures cannot pay—he will remember that promise which cannot be broken, 'They cannot recompense thee, but thou shalt be recompensed.' In that hour we may be sure that the applause of nations, even the songs of hovering angels, could it be permitted to a dying man to hear them, would be faint and feeble when compared with the melody which is breathed upon the heart rather than to the ear —'the blessing of him that was ready to perish.'"

Poetry.

THE FRIENDS OF THE POOR.

(Lines written by an adult scholar in the Field Lane Ragged School.)

WHILE some their songs to chiefs and patriots raise,
And sound aloud some martial hero's praise;
My humble muse a gentler theme shall try,
And sing the deeds of love and sympathy.
How few, alas! who heed what those endure,
Who suffer as the honest, toiling poor!
Enur'd to want, to misery, and pain,
They struggle hard their pittance to obtain;
And when at night they rest their weary head,
Repose content if earn'd their daily bread;
No scenes of comfort in their homes are found,
But dire distress and wretchedness abound.
Their hapless children grow beneath their eye,
Like them, the victims of gaunt penury;
Doom'd each succeeding day to leave their home,
Half-clad and hungry, through the streets to roam;
While thus divested of their parents' care,
Alas! too many fall into the snare
By heartless monsters spread—with hearts untrue,
A life of fraud and plunder to pursue.
But see! a humble building ope's its door,
And welcomes in these children of the poor!
Hearts, that with love to young immortals burn,
Plying their daily task, we there discern,
Striving with zeal th' untutor'd mind to bend
T'wards Him who proves the sinner's dearest Friend,
Disdaining ease, regardless of repose,
Each to his work with heartfelt pleasure goes,
Intent on this, to teach each child the plan
By which to grow a wise and virtuous man.
Hark! how their prayers incessantly ascend,
That great success their efforts may attend,
That they, the humble instruments may prove,
Of drawing many to a Saviour's love.
Ashley! thy name for ages shall endure,
As the great friend and patron of the poor;
Others may boast their honours, titles, fame,
But Ragged Schools shall e'er endear thy name
To those who, feeling for the outcast young,
Through sovereign grace, in labour are made strong.
May kindred spirits readily be found
To spread such blessings unto all around.
Then ignorance shall hide her baneful head,
And virtue's precepts o'er the land be spread.
Then crime shall cease, each vicious course decay,
And pure religion bear its genial sway.
Onwards! then, be your motto—never fear
The taunt malicious, nor the scoffer's jeer;
Your task is irksome—great is your reward,
"In vain you shall not labour in the Lord."

T. D.

Plans and Progress.

GOOD NEWS FROM THE COLONIES.

We have, on frequent occasions, expressed our opinions of the necessity and successful results of the Ragged School Emigration Scheme, and every additional testimony we receive, but confirms the anticipations we entertained at the outset. The following extract from a letter, lately forwarded to a large commercial house in London, must be gratifying to every friend of the good work, as it affords additional and invaluable testimony—coming, as it does, from a neutral party—confirming the accuracy of the emigrants' letters and other statements we have hitherto published :—

"*Dated 22nd August*, 1850.

"Dear Sirs,—Yours of the 8th of May, per 'Gipsy Queen,' to hand. Mr. Gent, of the Ragged School Union, may send some more boys of the same stamp as those per 'Gipsy Queen'—they are very much wanted. One was engaged on landing, by one of the cabin passengers, and the other two I got placed immediately as servants, at five shillings per week and their board, in the houses of very substantial tradesmen whose wives are good housekeepers, and where, if they conduct themselves decently, they will be well fed and housed, and their masters and mistresses will be as good as parents to them. Hannah C—— has also got a respectable situation."

It is with peculiar pleasure we add the following letter, dated "Port Adelaide, June 27th, 1850," from the pen of a youth formerly in one of the Westminster Schools. It appears that the "good seed" there sown has taken root, and we trust may yet bring forth much fruit, to the glory of that God who has so mercifully guided him. He had been a thief and vagrant from early years, often sleeping under arches, in passages, etc., had been five times in prison, and "thought it no harm to steal if he could get a chance." The beginning of a better life, in every respect, is now apparent, and we trust he may yet prove as great a blessing to society as he was formerly a pest :—

"Dear Sir,—I write these few lines to you, hoping to find you in good health, as it leaves me at present. You must excuse me, for I do not know how to begin my letter; however, I have reason to begin it by giving God thanks for his past mercies to me, in bringing me to your school, and also during my troublesome voyage to this place. Blessed be his name! I rejoice to say that he has preserved me from the snares of sin, and the temptations of the devil. How many troubles and dangers beset me on my voyage! I was sick, and he comforted me, and when I and my fellow-shipmates used to sing praises and give thanks to our heavenly Father, those who were the servants of Satan cast their sneers at us for so doing, and ofttimes the second mate would come down between decks and curse and swear at us; yet we had strength from above, so that we could sing, and praise God even better for it. We enlisted the cook and some of the single men to join us in our prayer meeting between decks.

"I thought of you every day, and took your advice to read a portion of my Bible daily, and offer up prayer to Almighty God. I render God a thousand thanks for his mercies to me, and also to you for your kindness. I know you will rejoice when I tell you that I joined the church of Christ in this place, the Baptist connection; I was baptized, and am happy to say I have become a missionary since I wrote to you on the 24th of last May.

"Denley is in work, but his conduct is very unsatisfactory; he swears and drinks very much, but I trust the Lord will change his heart. Cook is in a very good place, and conducting himself very well.

"I must now tell you something about the country. As we sailed up the port of Adelaide, the people waved their hands and handkerchiefs to welcome us; we laid in the stream one night, and in the morning we landed; when landing, I slipped into the slime up to my middle; after cleansing myself, the first thing that attracted my notice in Adelaide was the house of God, a little Baptist chapel, erected on a hill. I

was very soon engaged as a bullock-driver, and remained with the same employer eight months, and then went to work at a tailor's shop, where I am very happy.

"I must now conclude, begging you to remember me kindly to the Right Hon. Lord Ashley, and thank him for me; also remember me to the following persons: Counsellor Payne, (and tell him I have not spent the new halfcrown yet,) Mr. Scarr, Mr. Walker, Mr. Taylor, Mr. Shakespeare, Mr. Stebbing, Mr. Gent, Mr. Anderson, Mr. Aitchison, at the Refuge, Rev. Sidney Turner, Mr. Horrocks, Mr. Smith, Mr. Wilson, Mrs. Walker, Miss Stebbing, Miss Howell, Mrs. Taylor, Mrs. Gladwell, Miss Gladwell, Mrs. Horrocks, Mrs. Smith, Mrs. Stebbing, Miss Cunningham, and my step-mother and sister.

"Give my best respects to all the lads, and tell them, 'Honesty is the best policy.' May the Lord bless and preserve you, hoping we shall meet in heaven.

"I remain, your affectionate and grateful servant, H. B."

We are sure that every one of our fair readers will be equally interested with the next epistle. The hopeful writer little expected, when penning the genuine expressions of her simple heart, that ever they would find their way to the editor's table, or perhaps her descriptions would have been less explicit. It is for this reason that we withhold her name, knowing that some of the numbers of our Magazine travel even as far as Australia. Although she has not waited for her parents' "free consent," yet we sincerely trust that she still finds her partner worthy of so good a name, for we have reason to believe that her own conduct during her stay in the colony has been most exemplary, and that she will prove a frugal and affectionate companion to the worthy bootmaker:—

"*July 14th*, 1850.

"My Dear Parents,—It is with the greatest pleasure I take my pen in hand to address you—you that have watched over me from my childhood, until within the last two years; and have watched over me with all the care and affection of loving and tender parents. You are both far distant, yea, thousands of miles from me, so that I cannot come and tell you everything, and get your good advice; therefore I must now begin to judge for myself, what is right and what is wrong. I have indeed many mercies to be thankful for; I have been preserved through many dangers, and have been supported in every trial; I have many kind friends in England, and have also a great many friends here, and I can truly say, the Lord has not left me, nor forsaken me, but has been unto me as a loving and a tender father; he has led me into this far distant land in safety, and has preserved me through the dangers of the mighty deep. I have indeed seen the works of the Lord in the mighty deep. It does seem to me a great mercy that the Lord did not cut us off during the passage, amidst the cursing and swearing of the sailors, the quarrelling and fighting of the emigrants—it was quite frightful and awful to hear them; and it was more so when the vessel was pitching and rolling about, as none of us could stand, and expecting every moment to be thrown out of our berths; it used to make me quite tremble to see them. I am about, my dear parents, to join myself to the Wesleyan Chapel, and to become one of their members. I have, by the blessing of God, made up my mind to be a Christian—not a Christian by name, but in spirit and in truth; it has been my desire ever since I left England, and I can say that the prayers of my kind teachers have not been unanswered, and may I never forget their kindness and love towards me; I desire to be kindly remembered to them. Ann has left her place, and has got another at Watermill, and quite well and comfortable. I have not seen her for some time, but I do hope she has written to her mother and her kind friends. I feel very unsettled just now, owing to a circumstance of which I am about to tell you; and I hope I have not been too hasty in judging what I think would be much better for me, and I hope, my dear mother and father, I shall meet with your approbation and free consent.

"I have been keeping company for some time with a young man, and he now wishes me to marry him. You of course would like to know who he is. Well, his name is Mr. B———, a boot and shoemaker, which is a most excellent trade out here. He has five men working continually with him, and yet he is so busy at times, that he could employ five more. He bears a most excellent character in every respect; he is a member of the Methodists, and also a local preacher; he is liked by everybody—his preaching is so good. He was minister of a very large chapel and congregation at

Bath, in England—that is where he came from; he has been out here nine months, and his friends and relations are highly respectable people. He has a very nice shop just down the street here, and has also a very nice, comfortable house, very nicely furnished, about five minutes' walk from the shop. Everything is prepared in the nicest order for my reception, which I believe is to take place in a fortnight. Everybody is congratulating me on the occasion. My dear parents, I have not been anyways careless about it; I have given it a deal of thought; I have made it a subject of prayer to God, and have asked his advice and direction, and am sure he will be my guide and counsellor. It is a very serious thing—it is for life, till death doth part.

"I will tell you what sort of person he is—rather tall and stout, a very open countenance, very dark hair and whiskers; he puts me very much in mind of father. My mistress approves of it, and so does everybody—he bears such a good character; they tell me it will be the best thing I can do. So, my dear parents, I must now conclude, with kindest love to yourselves, and all my brothers and sisters, and hope you are all well. Remember me to all my kind friends and teachers; and would you let Mr. D—— and Mrs. S—— look at this letter, as I shall not have time to write again for a few weeks. My love to all my schoolfellows, with kisses for yourselves, and all my brothers and sisters. "I remain, your very affectionate daughter, C. W."

The following is an extract from a letter written by a lad who went from the Field Lane Ragged School to New York in May last. The sympathy he expresses, and has practically manifested for his father, reflects upon him the highest credit, and strongly contrasts with the low selfishness we might expect to result from the early habits and training common to most of the ragged children:—

"*East Abrington, Dec. 29th*, 1850.

"Dear Father,—I avail myself of this opportunity of writing these few lines to you, hoping to find you and my brothers and sisters in as good a state of health as I am at present—thanks be to God for all his mercies. Dear father, I remit you the small sum of two pounds, little as it is; I am sorry to think that you are greatly in want of it; but I hope you will excuse me for not writing before now. I did not want to be sending empty letters, knowing they would be no consolation to a person in your state. Dear father, I am very much troubled about you and brothers and sisters; I can't feel well when I think of you, and the bad prospects you had when I left home; but now I feel better when I think I am able to assist you from this, for which I thank God for being able to, when you are in want, though sorry to think you required it and I not able to help you before, but I hope it aint too late now. I wish to inform you that I work at shoemaking—at peg work. My time is up now, and I am going to work for myself, and I expect to do well, and will soon be able to send for Dan, and bring him where he can do well, and be paid for his labour. But his London capers wont do in this country; a man must work in this country, and be paid for it; we have got to make six or seven pairs of shoes in a day to earn anything. Let him not think I am joking; I tell the truth, for we have got better convenience for making them here than in the old country. * * * * I wish to be remembered to all the teachers in the school, and all the boys and girls that attend it. I shall never forget it, and the instruction I got there, and the kindness I received, and will for ever pray for them. I hope all the boys that went out will do well, and think of the kind instruction they received in the school. * *

"Yours affectionately until death, M. H."

PARTING COUNSELS TO AN EMIGRANT BOY.

The following letter was written for an emigrant lad the evening before his departure, and placed in a small portfolio, with some writing paper, for his perusal *after* he embarked. The object of the writer was simply to remind the youth—lest memory should prove treacherous—of some of the important lessons in which he had often been instructed, giving prominence to those which should act as correctives to the natural tendencies of his own mind. It was not intended for publication, nor to be perused by any but he to whom it was addressed; but it is thought that its insertion here might prove useful as a *suggestion* to teachers and others, who may have the care and instruction of future emigrants from the Ragged Schools. A letter perused for the first

time, when their hearts are warm with attachment to the country they have just left, and gratitude to the teachers and others who have befriended them, might be pondered more seriously, and, by God's blessing, produce a deeper impression, than many of the verbal instructions they received when at school. The seed, if thus sown by the wayside, may, in *some* instances at least, take root, and yield an abundant harvest in a distant land:—

February 18*th*, 1851.

DEAR ALFRED,—Let me entreat you, under whatever circumstances, to attend carefully to the following lessons. They are from a friend whom, you are aware, wishes you well, and who knows they are of the utmost importance. Remember it is his *last* advice to you. First, then, when

ON BOARD SHIP—

Be civil and obliging to all your fellow-passengers. Attend *strictly* to the rules laid down by the surgeon. Give none occasion to find fault with you. Never quarrel with any one; if others do so, try to be a peacemaker.

Be firm and manly when exposed to temptation; always take the *safest* course, and avoid the very *appearance* of evil.

Never be idle; ever find something useful to do, either in reading, writing, cyphering, or working. Keep a daily journal, taking notes of everything worth remembering, and the lessons they ought to teach you.

Read your Bible every day. Read over the Proverbs and the 119th Psalm *fifteen* times during the voyage, and strive to practise what they tell you. Never *forget* that there is, or *ought* to be, a Sabbath on the sea as well as on land, and be sure that you "keep it holy."

Begin every day with prayer to God; let one of your daily petitions be, "Hold thou up my goings, and I shall be safe;" let no one induce you to neglect this duty. *Never become light and thoughtless,* but show a good example to all. Remember *you are not a mere boy; in no case act as if you were.*

Take great care of all your new clothes; do not wear any of them on board but those you cannot do without; you will find the benefit of this afterwards. When you get

ON LAND—

Put nearly all the above lessons into practice every day. *See that no man deceives you;* go direct to Mr. S., (for whom you will have a letter,) or some other friend on whose counsel you can depend.

Be most careful of EVERY PENNY *of your money;* remember, those who are not careful of pennies, seldom have pounds to take care of. Obtain employment as soon as you possibly can. If you get a good master, do not leave him hastily for what may *appear* a better place.

Be faithful; *avoid carelessness;* do your work well, and with all your heart and might. *Be punctual; keep your promises;* give your employer good reason to feel that he can place the utmost dependence upon you.

Never tell any one too much of your mind; act, in a measure, as if every man was a rogue, until you have *proved* him to be a friend. Do not try to *make friends;* let your character and conduct commend you to the esteem of others.

Be *ashamed* to be seen in a public-house, or they may prove your ruin.

Strive to be always improving; never be discouraged by difficulties; contend against them; be steady, persevering, and industrious, and they will fly before you; remember you must raise yourself by *degrees.*

Do not think of returning home again until you have got a large farm and a hundred pounds in the bank! Recollect that London will be very much as when you left it, and thousands in it longing to be where you are, but unable to get away.

When in the company of wicked people, never act as they do; try to make them better, and beware of going *one step* in a wrong way.

As soon as you get settled, find out a proper place of worship, and go to it *every Sabbath,* if possible.

Remember, time is *short*—eternity is long; you are hastening there, and the main end of your life is to prepare for it. You would make a poor bargain, though you gained all Australia, if by so doing you lost your soul. Think much of what the Bible says about this. *Seek the Lord Jesus* NOW, and take him as your Saviour, Guide, and best Friend.

Strive so to live on earth that we may meet again in heaven.

Do not lose this paper; read it over and over until you are able to practise very much of what it tells you.

Farewell! The Lord give you understanding in all things.

Ever your sincere friend, A. A.

Read Deut. ch. xxx. 15, to the end; Ezek. xxxvi. 25—29.

DEPARTURE OF MORE EMIGRANTS.

WE are happy to state that another batch of emigrants from the Ragged Schools sailed from Liverpool in the "Hibernia," for Port Adelaide, on the 22nd of February. They were connected with the following Schools:—Grotto Passage School, 3; Golden Lane, 1; Hoxton, 2; Field Lane, 1; Paddington Wharfs, 1; and Westminster Refuge, 2.—Total, 10.

LAMBETH RAGGED SCHOOLS.

WE have pleasure in directing the attention of our readers to the advertisement announcing the opening of these schools. We are also enabled, in the frontispiece of our present number, to give sketches of the elevation and the ground-plan of this substantial and commodious building.

The schools have been erected at a cost of about £10,000, at the sole expense of Henry Beaufoy, Esq., of South Lambeth; and although it may be considered that this is a large sum to expend upon the erection of Ragged Schools, yet it must be borne in mind, that the munificent founder of this institution, while he has been desirous of providing for the instruction of the ragged children in the most ample manner, has also intentionally reared a becoming and enduring memorial of his deceased wife, whose benevolence and sympathy in her lifetime were largely extended towards the very poorest children, for whom she purposed in her heart to make some lasting provision.

In building these schools, Mr. Beaufoy has also been desirous that no extra burden arising from maintaining such an extensive erection should ever fall upon the committee who have to provide for the educational purposes of the school, and with this object he intends investing in the funds the sum of £4,000, the interest of which is to be devoted to the perpetual maintenance of the *building* in complete repair.

Besides the rooms shown in the ground-plan, there are four rooms above, two of which are intended for senior and improved youths, one for a girls' sewing class and a committee room. There are also extensive and separate washing and other necessary offices attached, but which are not shown in the plan. The rooms are well lighted with gas, and warmed throughout by hot water. We give the ground-plan, believing it will be found a desirable arrangement for schools of less expensive construction.

A large sum will be annually required for the educational purposes of the school, and we trust our Lambeth friends will receive the support of a goodly number of annual subscribers, to enable them effectively to work the splendid schools which the munificence of Mr. Beaufoy has placed in their hands.

SHOE-BLACK SOCIETY.

"WHY should it be necessary to form a *Society*, merely for the purpose of employing a number of ragged scholars as shoe-blacks during a few months of the approaching summer?" "Could it not be managed in a quiet way by a few friends connected with the several schools, without making so much noise about it?"—Such are the questions occasionally asked respecting this

temporary association, and which, we think, may be answered in a few words. A proper agency was required to carry out the arrangements *systematically*, or the effort might become an evil instead of a blessing; and none were so likely to accomplish this as a number of gentlemen in an associated capacity, who would undertake all the responsibilities. There are also difficulties connected with the proposal, requiring much careful consideration and prudent management, and which could not be properly dealt with if intrusted to isolated individuals.

We are glad to find that the committee have, to a certain degree, matured their arrangements, and are now in a position to receive candidates for the new employment. It must be evident that the success of the scheme will depend very much upon a proper selection of the lads who are to be employed, and no parties will be so able to assist in this as the superintendents and teachers of the schools. We therefore entreat them most earnestly to recommend none but those on whom they can place the utmost dependence, and whose age, character, and general conduct, render them proper and hopeful candidates. *Let none be recommended on the mere ground of individual necessity.*

Communications on this subject, containing names of candidates, time in school, nature of former employment, and other necessary particulars, should be addressed to the Honorary Secretary, R. J. Snape, Esq., 11, Serle Street, Lincoln's Inn.

The attention of many parties, hitherto uninterested in Ragged Schools, has been directed to them through this novel scheme, and we trust that through the blessing of God, it may even exceed the anticipations of its sanguine projectors, and besides benefiting those lads who may be employed, lead to an extended interest in the good work.

Correspondence.

THE following letter, addressed to a member of our Visiting Committee, has lately been forwarded to us, with the liberal donation to which it refers. We insert it in our columns with the desire that other commercial firms may be induced to follow the good example :—

MY DEAR FOSTER,—I have not forgot you once told me that we ought to belong to the Ragged School Union. I now inclose you a cheque for £52. 10s., to be entered in the name of our firm, as a donation from Messrs. Groucock, Copestake, and Moore. As you are a visitor and take a deep interest in these schools, I shall feel obliged if you can call here on Thursday to meet Dr. Rice, (to whom I have given a cheque for the Royal Free Hospital, which we are going to visit,) and kindly accompany us to the Field Lane and other Ragged Schools, which we wish to see, and also the Westminster Juvenile Refuge.

Bow Churchyard. I am, truly yours, G. MOORE.

Editor's Portfolio.

MR. WILBERFORCE AND HIS VISIT TO CHEDDER.

MR. WILBERFORCE writes in his diary for 1789:—"Thursday, August 20. At Cowslip Green all day. 21st. After breakfast to see Chedder. Intended to read, dine, etc., among the rocks, but could not get rid of the people, so determined to go back again. The rocks very fine. Had some talk with the people, and gave them something; grateful beyond measure; wretchedly poor and deficient in spiritual help. I hope to amend their state." It was this

visit which gave rise to Mrs. More's exertions for her neglected neighbours. The vicar of Chedder at that time was non-resident, and his curate, who lived nine miles off, at Wells, visited the parish on Sundays only. The following circumstances have been recorded by Mrs. Martha More:—

"In the month of August, 1789, Providence directed Mr. Wilberforce and his sister to spend a few days at Cowslip Green. The cliffs of Chedder are esteemed the greatest curiosity in those parts. We recommended Mr. W. not to quit the country till he had spent a day in surveying these. We easily prevailed on him, and the day was fixed; but after a little reflection he changed his mind, fancied time would hardly permit, and the whole was given up. The subject of the cliffs was renewed at breakfast; we again extolled their beauties, and urged the pleasure he would receive by going. He went. When he returned, I inquired how he liked the cliffs. He replied, they were very fine, but the poverty and distress of the people was dreadful. He retired to his apartment, and dismissed even his reader. I feared Mr. W. was not well. The cold chicken and wine put into his carriage for dinner were returned untouched. Mr. W. appeared at supper, seemingly refreshed with a higher feast than we had sent with him. The servant at his desire was dismissed, when immediately he began, 'Miss Hannah More, something must be done for Chedder.' He then proceeded to a particular account of his day—of the inquiries he had made respecting the poor; there was no resident minister, no manufactory, nor any dawn of comfort, either temporal or spiritual. The method or possibility of assisting them was discussed till a late hour; it was at length decided in a few words by Mr. W. exclaiming, 'If you will be at the trouble, *I will be at the expense.*' Something, commonly called an impulse, crossed my heart, that told me it was God's work, and it would do; and though I never have, nor probably shall, recover the same emotion, yet it is my business to water it with watchfulness, and to act up to its dictates. Mr. W. and his sister left us in a day or two afterwards. We turned many schemes in our heads, every possible way; at length those measures were adopted which led to the foundation of the different schools."

Of these very schools Mr. Wilberforce wrote, just three years afterwards:—August 26, 1792.—Sunday: "Accompanied the Miss Mores to Shipham, Hounswick, Axbridge, and Chedder. God seems to prosper the work; both among old and young are those who are turning to him. Near a thousand children in all. One mere child had brought all his father's household to family prayers." At a still later date, Hannah More wrote to Mr. Wilberforce, in 1808:—"In October we shall keep our twentieth anniversary of the opening of Chedder schools. We have very many children of those who were heretofore scholars; and within the last eight or nine years, above a hundred are gone out to service (well instructed and promising) from Chedder only. Do you remember John Hill, our first scholar, whose piety and good manners you used to notice? He afterwards became a teacher, but war tore him from us. Judge of our pleasure to see him at Weymouth. There was a sort of review. Everybody praised the training of eight hundred men, so well disciplined. The officers said they were fit for any service. One of them said, "All this is owing to the great abilities and industry of Sergeant Hill."—*Tract Magazine.*

All Christians have not the same means of doing good; but all may in some measure promote the glory of God, and the good of man. The Ragged Schools open to every benevolent heart a special way to pour out its bounty, and support their effort—children's mites—weekly pence—annual pounds; their magazines twopence, and one a half-penny, meet all classes, and invite them to "come and help us." And when they, like Chedder, shall keep their twentieth anniversary, our heavenly Father accepting the work and giving the increase—"Inasmuch as ye have done it unto one of the least of these little ones, ye have done it to Me,"—we, too, shall reap the peaceable fruits of righteousness, and see, in effect, that good and pleasant thing, "brethren dwelling together in unity." P.

HOW MUCH OUGHT I TO KEEP?

A FRIEND lately said, "I have often asked myself what I ought *to give* for the cause of Christ, but I have recently been thinking and asking WHAT I OUGHT TO KEEP?"

This is the question every Christian ought to put to himself. We may keep as much of God's property, which he has put into our hands, as is needed for sustaining life; we may keep *some of the comforts of life*, but we are not at liberty to indulge in luxuries, and give little or nothing for spreading the Gospel. The questions, "How much *ought* I to give?" and "How much ought I to do?" are often tantamount to, "How *little* can I give?" and "How *little* can I do and yet be respectable?" Reader! how much have *you done* for the promotion of God's glory? How much have you given to relieve the poor and the needy?

PATRIOTIC GARDENS, PERTH.—Last autumn, the Directors held an inspection of the allotments; and taking the assistance of a deputation from the Kinnoull Horticultural Society, (consisting of Messrs. Gowenlock, Clark, and M'Dougall,) they made a minute examination of each lot, and agreed to recommend for prizes the following, from the 150 into which the grounds are divided:—

1. G. LORIMER—Lot neatly inclosed, with an excellent variety of vegetables, a tasteful arbour with flower departments—all in the most excellent order.

2. THE BOYS' SCHOOL OF INDUSTRY—*Though amongst the latest of cultivation, has excellent crops, well cultivated, clean, and in good order, doing great credit to the industry of the boys.*

THE LOST FOUND.

SHEEP about the desert straying,
Where the wolf delights in slaying;
Christ our shepherd found us, fed us,
And with cords of mercy led us;
Kept within the fold, he saves us;
Satan now no more enslaves us.

Blest be ye who kindly taught us,
And from heathen darkness brought us;
All our evil ways forsaking—
Chains of sin that bind us breaking—
Peace, for which we long had striven,
Christ the Lord has freely given.

Heedless, once, of every warning,
All the claims of duty scorning;
Dead to every kindly feeling,
Cursing, lying, picking, stealing;
Now we live by honest labour,
Never wronging friend or neighbour.

Life is short; though death assail us,
Conscience shall not faint or fail us,
For our Saviour's smile shall meet us,
And his welcome voice shall greet us,—
"Come ye blessed and inherit
Crowns decreed you by my merit."

H. C.

The Children's Gallery.

THE RAGGED GIRL'S DYING TESTIMONY.

DOES it not sound strange to hear it said of some people, that when dying they were *happy?* Just think, the next time you look into the glass, how *you* would like to see your bright eyes become dim and sunk, your full rosy cheeks pale and wasted, your hair lying in locks upon your aching forehead, wet with the cold damp sweat, and your poor body full of pains that would never leave you till you died! Could you be happy if, when confined to bed, you saw your fingers grow smaller every day, and felt sure that in less than a week they would be cold and stiff; and when you heard the merry laughter of boys and girls sporting in the street, or among the grassy clumps in the square, you knew quite well that your last game was played, that never again would you run races on the lawn, and before the sweet flowers had begun to bloom, you would be "faded and gone?" Would it not rather make you very sad to see mother standing at your bedside weeping, and know that she had your winding-sheet lying in a drawer, that men would soon be nailing the plate upon your coffin, which told how long you had lived and when you *died?*—to think that, before the end of another month, that sweet face you were once so fond of looking at would be deep down in a dark damp grave, and so loathsome that no

one would wish to see it again? This has been the case with thousands of boys and girls, who were once as young and sprightly as you; and the world will not be much older than it is before the same thing takes place with many more. (Some lovely children are wasting away *now*.) Perhaps most of them were very much afraid; they did not like to die so soon. They got on very fast at school, but never learned to love Jesus; so they were very anxious to live a little longer; sometimes they said,—

"I *am* content to die; but, *oh*, NOT NOW!"

But others were not afraid; they were very happy even in death; they did not think so much of the grave as of heaven; and although they did not know much about it, yet they knew a great deal about Jesus, and this made them often say,—

"'Tis quite enough that *He* knows *all*,
And I shall be with him."

They loved the Saviour, and in loving him they were happy, and felt safe in his hands. Even when suffering great pain they could sometimes sing, like the boy in his "garret home"—

"And when I'm to die,
'Receive me,' I'll cry,
'For Jesus hath loved me—*I cannot tell why*.
But this I do find,
We two are so join'd,
That he'll not be in glory and leave me behind."

Some little boys and girls from the Ragged Schools are there; they left all their rags behind them, and now they are "arrayed in fine linen clean and white—the righteousness of the saints."

About six weeks ago, a kind gentleman belonging to one of these schools was sent for by a little girl who was very ill. She was not old—having only seen seven summers—and although she could not read the Bible, yet she had committed many texts to memory from hearing others repeat them. Her parents were very poor and very careless—the little girl had not always enough to eat, and her clothes were so thin and tattered that during the damp, chilly month of December her teeth were often chattering with the cold; this brought on inflammation of the bowels. When her kind friend entered the dull, empty-looking room in which she lay, the little sufferer looked up so gratefully, and said, "Oh! I am glad you have come—I thought I would not have seen you again—I am so ill." "What is it you want with me?" She replied, "I want you to read the Bible to me, and tell me more about Jesus Christ and heaven." When asked if she loved the Saviour, she said, "Oh, yes! I *do* love Him, because he loved sinners, and died to save them from their sins."

When he was reading a part of the fourteenth chapter of John, she looked up with a half smile upon her little face, and said, "*Wasn't* Christ kind to poor sinners?" On being asked if *she* was a sinner, she replied, "Oh! I am a great sinner; I have a very wicked heart." "But how can *you* be so wicked; you are so *young?*" "We were all born in sin," was the reply, "and unless we are born again, we cannot see Jesus." She said the meaning of being born again was, that God changed the heart and put love in it, for Christ's sake.

She then asked the gentleman to pray for her; while he was offering prayer, with her little hands clasped, and her eyes raised to heaven, she cried out, "Lord, hear prayer; hear prayer *for me;* for Christ's sake, pardon my sins, and prepare me for heaven." Her father, mother, and little sister, were kneeling round the bed, sobbing aloud, less happy than their dying child. While her kind friend was praying for them, she looked up still more anxiously, the sweat shining upon her forehead, and with a clear voice cried out, "O God! for Jesus' sake, give my father and mother new hearts."

When he was about to leave, she took him by the hand, and looking gratefully in his face, said, "*You are my father.*" "You are mistaken," said he, "father is standing at the foot of the bed." "Yes," she replied, "I know he is, but it was you who first told me about Jesus Christ." She then added, "I am going very soon; I hope to see you again, but if I don't, I will meet you in heaven."

Two days after this, "the pale horse and his rider" came, and took up her happy spirit to dwell with God for ever.

"Far from home, fatigued, oppress'd,
Here she found no place of rest,
But *now* she leans on Jesus' breast,
From cold and hunger free."

During her illness, she often entreated her father and mother to repent of their sins, and to go to a place of worship, which, of course, they promised to do, in order to please her. The day before she died, she said to her mother, "You are not to allow my sister to wear my clothes; I want you to keep them; not that I care for the clothes, but when you see them they will make you think of me, and perhaps remind you of the promise you have made to seek the Saviour, for I *do* want to meet you in heaven."

A large number of children belonging to the school attended her funeral; they stood silently round the dark grave while the clergyman was repeating "dust to dust, and ashes to ashes;" and many of them sighed deeply when they heard the rough stones falling down upon her little coffin, and some began to wish they had been better children, and as ready to go to heaven as she.

When the burial service was ended, a little boy struck up the following hymn, in which the others affectingly joined:—

"Death has been here, and borne away
A sister from our side;
Just in the morning of her day,
As young as we—she died.

"Not long ago, she filled her place,
And sat with us to learn;
But she has run her mortal race,
And never can return," etc.

But while they were thus singing over her new-made grave, she was singing sweeter songs in a happier land, where "there is no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

Intelligence.

NORTH ST. SCHOOLS, BETHNAL GREEN.—SPECIAL NOTICE.

ALTHOUGH these schools have not yet become so popular as some of their more fortunate contemporaries, yet we know of scarcely any instance where, at a similar expense, so much moral and *spiritual* good has been effected. The district in which they are situated is contiguous to North Street, Bethnal Green, and consists of courts, lanes, alleys, yards, and narrow streets, almost innumerable; these are inhabited by costermongers, men of all work, and very many idlers. It is one of those metropolitan colonies in which practical heathenism forms a chief feature, and where iniquity, in varied forms, is seldom disposed to seek a hiding-place. Three ragged schools have been established in this moral wilderness, and their operations carried on, amid many difficulties, with exemplary zeal. The children—even the young ones—have undergone a moral and physical improvement; parents have felt the influence; new affections and better principles begin to regulate their homes; gangs of juvenile rogues and thieves have been broken up; many wayward youths have been morally reformed, six of whom *have been savingly converted unto God*, and several girls have become partakers of the same privileges, and others have died, leaving behind them hopeful testimonies. The neighbourhood *generally* has become outwardly improved, a fact to which we lately heard two respectable Jews bear earnest testimony. For a considerable time, (and even now,) the financial responsibilities weighed heavily upon the teachers. But *they are poor*—having no money to give if they do justice to themselves; nor have they time—so incessant are their labours—to supplicate the assistance of others. A few devoted ladies, living at a distance, have kindly befriended them, but their necessities require many more. Two of these schools are held in small rooms, where twice the number of children are often assembled to that which the limited space can properly accommodate. The health of several teachers has suffered in consequence. Nor is it possible to remedy the evil but by the erection of a new school-room, and which in that neighbourhood can be accomplished at a very small cost. It will be seen from our correspondence page, that, with the view of raising a fund for this purpose, a sale is to be held in Crosby Hall in the month of April. We can assure our readers that they cannot employ their needles, nor devote their spare ornaments to a better purpose, than in assisting those patient and successful labourers, (who give *all* their leisure time,) in the erection of a plain and commodious building, where many poor neglected children may be taught their duty to God, and be made willing subjects of our "universal King."

UNION MEWS RAGGED SCHOOL.

THE seventh Annual Meeting of this school was held at the Hanover Square Rooms, on Monday evening, January 20th. The chair was taken by the Right Hon. Lord Dudley Coutts Stuart, M.P. Prayer having been offered by the Rev. Dr. Beaumont, his Lordship stated that but few words were needed to recommend the objects which those benevolent and pious persons had in view who made it their business and their pleasure to seek out poor, unfortunate, neglected children, and to bring them to hear and be taught—to honour the word of God; and that these institutions deserved to be fostered and supported by every Christian, philanthropist, and statesman.

The Secretary then read the Report, which stated that the income of the school had enabled the Committee to establish a shoemakers' class in addition to a tailors', and to effect much good in the management of the school, but it had not yet enabled them to open an Infant or Day School both, which are much needed. The attendance on Sunday has averaged for the six summer months 81; for the six winter months 145; average for the year 113; namely, 70 boys and 43 girls. The number placed on the books after an attendance of three Sundays was 270: of these 110 could read with various degrees of proficiency, 146 were able to read imperfectly, and 114 could not read at all. The total number that have passed through the school during the year is 636, of which 169 only attended once. The average attendance for the week evenings has been 33 boys and 37 girls, total 70. The admission to the Week-evening School is dependent on the children's good conduct on the Sundays. The Industrial Classes have executed work in a very satisfactory manner. One boy has been sent out as an emigrant. The Report, after soliciting the aid of teachers for this school, concluded by requesting the prayers of all, that our heavenly Father would prosper these and all similar institutions.

The meeting was then addressed by the Rev. Henry Hughes, Wm. Locke, Esq., Honorary Secretary to the Ragged School Union, the Rev. Foster Rogers, Dr. Beaumont, Mr. Browing, Joseph Payne, Esq., Rev. R. Redpath, and T. Sherrar, Esq.

A donation of £5 was announced from Lord Dudley Stuart. The amount collected was £6. 9s. 2d.

Original Papers.

PROPOSED UNION FOR PRAYER AMONG THE TEACHERS AND SUPPORTERS OF RAGGED SCHOOLS.

The children among whom the Ragged School teacher has to labour are, from every appearance, the least likely to yield a satisfactory return for expended energies. Were mere physical improvement all that was sought or hoped for, the difficulties would not be so great; but the hope of reforming morally a class of beings nurtured in the midst of vice from earliest infancy, and still surrounded by circumstances opposed to every principle of rectitude, appeared at one time, to the "wisdom of this world," to be the "perfection of folly." The most effectual means such wisdom ever devised for the disposal of this material, was to gather up its rankest portions, and export them to distant colonies, where they formed new seed-plots of anarchy and crime. It was the Christianity of our country which devised "a more excellent way." Christian sympathy first asked the question, "Can these dry bones live?" and Christian faith speedily supplied the answer, "All things are possible to him that believeth." We disguise not the fact, therefore, that our work is decidedly and essentially a religious one; and whatever means may be used as auxiliaries to it, they can no more do the work itself, than the soil can mature the grain without the aid of rain and sunshine. The fruits we have gathered are perhaps few, considering the extent of the field; but there is a richness, a hopefulness, and beauty, about some of them, which "the Lord of the harvest" alone could impart by his renewing Spirit. Nothing but the transforming power of the grace of God could ever effect so great a change as that exemplified in the "convert" mentioned in our last. What earthly power could have so completely changed the current of that youth's affections, and made him hate the sins he formerly loved, and love the purity and practices which he had all his life been taught to abhor? What could kindle up that tenderness and love that now glows in a heart once so hard and obdurate, producing such strong commiseration for those who are now in the very condition in which he himself once gloried? What could make him bear with patience the brutal treatment of a drunken father, and that chiefly for the sake of a poor unhappy mother, for whose sufferings he had once as little sympathy as his abandoned parent? An expression we once heard him use will best answer the question. When speaking of the wicked practices of his father, he said, "I do not think he will ever be much better until the grace of God changes his heart, as it has done mine." This change of heart, then, is the great end and aim which we must ever keep in view with regard to the children of our schools, for it is only when "the grace of God that bringeth salvation" hath "appeared unto them," they can ever be led truly and permanently to "deny unrighteousness and worldly lusts, and live soberly, righteously, and godly, in this present world."

Our teachers, therefore, require not merely to possess intelligence and sympathy, but specially to be men of faith and prayer. They require

not only to be "living epistles," so simple and transparent as to be easily "known and read" by rough and untutored minds, but they need often to go to Him who is the source of every blessing, and beseech him to impart to their instructions "the Spirit and the life." We believe that the truth of this is felt and acted upon by every faithful labourer in the work; but in the bustle and haste connected with multiplied and increasing labours, the impression is apt to lose its legitimate hold. Doubtless, the most prayerful Christians are generally the most active; but in every department of Christian labour, there is a strong tendency for the mind to become engrossed with the mere external machinery—become satisfied with its extent and supplies—and thus allow to fall in the background, the prominent and essential objects and the source of blessing. Hence, the usual observations we hear in reference to sermons are generally a sort of criticisms on the powers and eloquence of the preacher, more than of the impressions they have made on the conscience or their effects upon the heart. In like manner, we are apt to become satisfied with the state of our schools if the attendance is good, the teachers numerous, and the funds prosperous; thus forgetting that all this may exist and please the outward eye, while we may have a name to live and yet be dead.

Never was there a time when spheres of usefulness were so numerous as now, or when so many professing Christians were found willing to occupy them. The machinery is extensive, and in many cases it is being worked with diligence and zeal, but it is humbling to think of the small success with which those efforts are attended. We are doing little more than staying the advances of the enemy—scarcely even that. Our sanctuaries are often attended by formal and careless worshippers, on whom the preaching of the Gospel seems to exert but little power; and many of those who have "professed a good profession," have neither zeal nor "jealousy" for the cause or the honour of their God. The masses of our working population are either living in a sort of decent heathenism, the victims of an advancing infidelity, or have sunk down into a state of sottish depravity, the living disseminators of their own wickedness. This latter class is increased by a large intermixture of Irish immigrants, whose wretched appearance, idle habits, and vacant unmeaning countenances, show the effects of a gross superstition and cunning priestcraft, which is now advancing upon us with aggressive steps. Large numbers of the children of our lowest poor are swarming in our courts and alleys, thick as the frogs of Egypt, and not one step in advance of their parents, except in benighted ignorance and precocious vice. It is only a small portion of Christians who yet see it their duty to put forth their influence or exertions on behalf of these young ones; and hence those who do engage in the work are often overwhelmed by a sense of its greatness, and of their own insufficiency. It is evident that we require, not merely an extension of our present agencies, but more especially an increased intensity and life-giving power to accompany those now at work. What a change would be effected, even upon the world, if the evangelistic agencies at work in London were visited with one year (and especially this one) of Pentecostal blessings! The princes from afar would thus be brought to see the exhibition of a Saviour's love, and return with the glad tidings to their distant sons; and the little wanderers in our lanes and alleys would learn to sing "Hosannah in

the highest" with the understanding and the heart; our Ragged Schools would become little Bethels, each holding its jubilee; and that "righteousness which exalteth a nation," would flow down our streets like a stream, sending forth its heaven-born blessings through all the kingdoms of the earth! An *earnest* of this might, at least, be obtained if those of us who engage in the work bore a closer resemblance to the labourers of Pentecostal days; but we want much of their purity, faith, intensity of purpose, and singleness of aim. We undo much of what we are doing, and often accomplish in a perfunctory manner that which should be done "*heartily*, as unto the Lord."

Taking into serious consideration such facts as those to which we have made very cursory allusion, it will be seen how much reason there is for increased, believing, and united prayer, and not more so by any class of Christians than those connected with Ragged Schools. Although seeking the welfare of a helpless class, lying at the very bottom of our social scale, yet there are none whose interests are exposed to greater peril from the changes that may occur among the other portions; nor is there any department of Christian enterprise where the labourer requires more grace and strength for himself, or where he needs to look with more longing expectancy for the blessing of Almighty God.

It is, therefore, with no ordinary pleasure we lay before our readers the substance of a resolution unanimously adopted at a meeting of delegates from the London Ragged Schools, held in the Field Lane schoolroom on the 19th of March. Deeply convinced of their need of Divine aid it was there agreed, that on Sabbath, the 13th of April next, they would unite, and ask others, especially their supporters and friends, to unite with them, in seeking "by prayer and supplication" the blessing of God to descend upon their labours, and upon all kindred institutions—and on the morning and evening of each day till the end of the following Sabbath, the 20th of the month, they would continue their united supplications, that God by his Spirit may sustain, quicken, and animate those now engaged in the work—that he may induce many professors who are "standing all the day idle" to come to their aid—that he may pour out his Spirit upon the children and their parents, and make them partakers of his grace—that many of those "little ones" who are still wallowing in misery may yet be brought in to partake of like mercies—that they may be preserved from the numerous and peculiar temptations to which they may be exposed during the approaching summer—and that many may yet grow up trees of righteousness, bearing fruit to His glory.

It is proposed, that from eight to nine o'clock each morning, or earlier, (Psa. cxix. 147,) and, when convenient, the time between the same hours each evening, should be strictly set apart for private prayer. It is not proposed that friends should assemble in the schools on any of those days, (unless where found convenient,) except on Wednesday the 16th; but on the evening of that day, at eight o'clock, it is specially desired that the teachers and friends should meet in every local school, or, where distance will allow, those belonging to two or more schools should meet in one.

Without appearing to dictate regarding an exercise, the very spirit of which is the "Spirit of liberty," yet for the sake of unity of arrange-

ment, as well as of purpose, the following hints are submitted, believing they may prove helpful to those who engage in the work:—

Sabbath, April 13th.—Prayer for the poor in general, both old and young—the poor of London in particular; the godly, the persecuted; the godless—the degraded—the homeless—the friendless—the ignorant—the outcast—the perishing. Let their true condition be laid before God, and his promises pleaded on their behalf. Prov. xxx. 9; Job xxiv. 4; Jer. v. 3, 4; Lam. ii. 19; Isa. xxix. 18, 19; Psa. lxxii. 2.

Monday, April 14th.—Confession of sins and short-comings of Churches, ministers, and of ourselves—in neglect of the poor, coldness of heart; want of liberality, sympathy, mercy; selfishness—grudging time and substance to God; worldliness—"seeking the praise of men more than the praise of God;" carelessness in performance of duty—unfaithfulness—want of love to the Saviour and perishing souls—labouring without asking or expecting a blessing—instability—formality—frivolity—unthankfulness—unwatchfulness. Seek contrition, humility, pardon, purity, favour. Ezek. xvi. 49; Amos v. 12; Matt. xvi. 24, 25; Jer. ix. 1–13; 2 Cor. ix. 6, 7; Hag. i. 3–9; Ezek. xxxvi. 25–31; Zech. xiii. 1.

Tuesday, April 15th.—Thanksgiving for mercies—for friends of the poor, missionaries, and visitors—for Ragged Schools, teachers, scholars, cheap Bibles. For good already done—crimes and sins prevented—the helpless and destitute befriended—outward reformations—spiritual benefits—conversions—happy deaths—children in heaven. Eph. v. 19, 20; 2 Cor. ii. 14; Rom. vi. 17; Matt. xi. 25, 26.

Wednesday, April 16th.—Morning exercises as formerly. In the evening, special meeting *at eight o'clock* in each Ragged School, unless where those belonging to two or more schools can meet in one. Earnest prayer for Ragged School children—for the careless and indifferent, that God may pour out his Spirit upon them, and convince them of sin, righteousness, and judgment—for the serious, that they may be converted, protected, sanctified, saved; for young converts, that they may be sustained under every trial, "established in the faith," "strong in the grace that is in Christ Jesus," instruments of good, "living epistles" of the Lord Jesus, carrying the Gospel to their wretched haunts and homes. For the emigrants—those landed and those now on their way—that the good seed sown in their minds may bring forth fruit in distant lands. For the crowds of children in our lanes and alleys, still uncared-for—that they may be gathered in—rescued from the hand of the destroyer. For the parents of children—that their hearts may be opened to receive the truth, and that they may bring up their children for God. For all Ragged School children throughout the land, and those who are yet in need. John xvi. 7–11; Zech. xii. 10–14; Psa. lxxviii. 2–8; 1 Sam. iii. 13; Eph. vi. 4.

Thursday, April 17th.—Prayer for Ragged School teachers and Christian visitors—that they may all be converted; not speaking of a Saviour they neither know nor love, of a pardon they have never obtained, a peace they do not enjoy, of a path on which they have not entered, of a Spirit which they grieve, that they may "be strong in the grace that is in Christ Jesus," not growing "*weary* in well-doing" but "faithful *unto death*," "ready for every good work," "instant in

season and out of season," having love to Christ, love to souls—able patiently to "endure hardness, as good soldiers of Jesus Christ." For an increase of wisdom, prudence, holiness, zeal, faith, love, and all that can fit for "works of faith, labours of love, and patience of hope." Jer. vi. 14; Phil. ii. 20, 21; Col. i. 9–29; 2 Cor. xi 24–29; 2 Tim. ii. 3, 23–26.

Friday, April 18th.—Special prayer for an increase of faithful, efficient, and pious teachers, such as will feel it "more blessed to *give* than to receive," whom the love of Christ constraineth to holy deeds and self-sacrifices. Prayer for the churches—that the careless may be awakened, professors aroused and quickened, especially those who are living for themselves, who have no care for the "poor and needy" that are perishing at their doors, who, although they have enough and to spare, give neither time nor means, and make no effort for the salvation of others; for those who *ought* to aid in Ragged School teaching, but do not—that they may be stirred up to a sense of duty, and induced to discharge it.—Psa. lxviii. 11; Isa. xl.; Psa. lxx. 21; Rev. iii. 2, 3, 15.

Saturday, April 19th.—Prayer for Ragged School committees, officers, supporters, and friends; for God's direction and guidance amid the duties and trials of the future, especially in view of the approaching summer; for protection, watchfulness, removal of hindrances, liberality, unity, and love. For the overthrow of Popery, infidelity, and all error—everything that opposes the progress of the Gospel of peace.—Jer. xlii. 2, 3; Isa. lxvi. 5; Psa. xxv. 8, 9; Rev. xviii. 1–24; Jude 8–19.

Sabbath, April 20th.—Thanks to God for his goodness to our country—for charitable institutions and means of grace—for the gift of his Son—for saving us—for this prayer union—and for all his mercies. Renewed dedication to God and his service—fresh renunciation of self; resolution, as in His presence, to labour more through grace with a single eye to his glory, seeking pre-eminently the salvation of souls, "giving God no rest until he make Jerusalem a praise in the earth." Isa. lxii. 7; Psa. cxxxv.; Psa. cxlv.; 2 Chron. v. 11–14; Rom. xii. 1, 2.

In addition to these arrangements, and subjects mentioned, there may be special meetings for prayer *with* the elder children in the schools, particularly on the evening of Sabbath the 20th, but in no case let such arrangements infringe upon the time that should be devoted to private prayer. Special mention should be made of particular cases, persons, places, and circumstances, best known to those who labour in their respective localities. Let nothing be forgotten, but in "*everything*, by prayer and supplication, let us make our wants known unto God." Nor should we forget to look for the blessing upon ourselves, our children, and our work in after days.

We feel assured that many of our friends, even at a distance, and those who cannot be personally engaged in the work of teaching, will be happy on all those days to join us. We have often thought that were they to devote a portion of their Sabbath afternoons and evenings to supplication and prayer for those tried and wearied labourers who are *then* toiling among the rough and restless children in the Ragged Schools, it would not only cheer and encourage their hearts, but bring down upon them special blessings from the Lord of life, (Ezek. xxxvi. 37.) We do trust, therefore, that not a few will remember us during this special season, and particularly on the evening of the 16th, when, in almost

every Ragged School in London, there will be found many anxious supplicants, wrestling with the Angel of the covenant, and pleading the promises of God on behalf of the perishing poor.

Who knows what blessings He may have in store for us, or what "gardens of the Lord" our humble schools may yet become? What we need is the convincing, quickening, and converting Spirit. Through His aid, twelve poor unbefriended men once bade successful defiance to the ungodly opposition of the whole world. Is not the same power as sufficient for us?—the same arm as ready to help us, if we only cling to it? At present we are, perhaps, entering upon the last decisive conflict that truth shall ever wage with the kingdom of darkness; and if we for a time must sustain the struggle, we shall greatly need the "whole armour of God, that we may be able to withstand in the evil day," and which none can put upon us but Himself. At all events, our work is great, our duties solemn, our responsibilities weighty, our time short, and our strength weakness. Surely there is great reason for believing, earnest, persevering, and united prayer. "Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need," Heb. iv. 16.

"THE LITTLE UNKNOWN."

"AN UNTIMELY BIRTH IS BETTER THAN HE."

Extracted from Dr. Malcom's Report on the General Prison for Scotland, 1850, just newly published.

"*J. M.*, aged *eleven* years.—This poor boy died of the effects of starvation and neglect, which he had suffered *almost all his life-time.* I scarcely believe he had *ever* had a regular meal excepting in prisons, and when out at large he usually slept in stairs or pig-styes, as he had no settled home to go to. Everything was done *here* to invigorate the system, but he was too far gone, and *could* not rally. He was *never* in a state to be removed from the prison, and it would have been cruel to have sent him out, as he *had no home.*"

The governor, (Captain Stewart,) in his Report of Deaths in Prison, speaking of the same boy, states, "Means were used to ascertain the residence of his friends that they might remove the body for interment if they wished to do so, *but without success.*"

Yes, "*poor boy,*" as thy big-hearted physician calls thee, thou indeed "*had no home*" on earth. But in thy Father's house are many mansions. We know not even thy name, and perhaps thyself knew little else beside; but thy *name* may be in heavenly record. The above few, simple, but significant lines, are all thy earthly biography, serving at once for thy memorial and thy epitaph. The fruit, perhaps, of some parental crime or neglect, thou wert thrown on earth, as it were a thing of no worth. In thy emaciated and spectral frame there was, however, the pearl of great price. No man cared for thee, neither for thy jewel nor its tiny casket. The gnawings of hunger prompted thee to put forth thy skeleton hands, and snatch the tempting food, and society, who ought to have given thee bread, gave thee a stone.* Instead of being sent to

* We understand the poor boy was finally convicted of breaking into a house, opening therein a lock-fast place, and taking therefrom a small quantity *of oatmeal*, aggravated by two previous convictions of similar thefts. So true is it that hunger breaks through stone walls. For this offence of the *stomach* rather than of the *head* or the *heart*, this *child* was tried by a jury of fifteen *men*, and sentenced to fifteen months' imprisonment in the government prison for Scotland. The judge, doubtless, was influenced by his humanity in providing for him the only adequate asylum at his command for this destitute outcast—but which, in the end, proved his grave. How certainly

school, thou found thyself, from thy cradle to thy coffin, an infant prisoner. What a mockery on justice—an insult to law—a slander on our common Christianity! A child, homeless, friendless, breadless; the denizen of the stair, and the associate of swine, by ermined judges in the majesty of law adjudged a criminal, who yet never had been told of crime nor justice, far less of love and charity, to die within the state prison of the land. Whilst foreign hosts are about to do homage to the exhibition of a world's industry, may they and we not drop a tear over this national exhibition of criminal neglect. What! a fellow immortal living and dying amidst wealth, and yet who never tasted a meal, or pillowed his head outside a prison wall; at last fed by a nation when too late, giving in measure of punishment tenfold more than what might have sufficed to have reared its victim in honest industry, and spared an untimely grave!

"*Poor boy!*" so oft in prison, some Christian chaplain we hope and believe has spoken, and you with faith have heard of Him who, like thyself, had nowhere to lay his head. If so, then dark and dismal as has been thy brief career, it may have been the portal to a glorious eternity. The "*poor boy,*" thus *rich* in faith, may now, released from bondage, be in the full enjoyment of the purchased inheritance of the saints. His case, however, is but the type or unit of a numerous class in all our large towns.

How long are the Dives section of society to sit in purple, and to feast sumptuously every day, and the juvenile Lazarus to sit shivering in sleepless starvation at his gate? Are prisons to be the only asylums of the children of the homeless poor, and the prison diet the only provision made between them and the verdict of "*death by starvation?*" When much is given, much *shall* be required. Pity, then, the houseless, friendless poor, and seek at once to feed their souls and their bodies too. Bring them unto Jesus, and let the sinful-wretched with the sinful-affluent be found sitting together at the feet of their common Saviour, God—all clothed and fed, and in their right minds, giving glory unto "the Lord our righteousness."

15th March, 1851. ZENAS.

THE CHARITIES OF LONDON IN 1850.

FROM THE FRENCH OF M. A. DE LAMARTINE.

(*Continued from page* 6.)

"As we proceeded on our walk, which led beneath the trees of Hyde Park, my friend began the recapitulation of all that has been done under the inspiration of God during the last quarter of a century, by the government, by religious and political societies, or by private benevolence, for freedom, for gradual class elevation, for the spread of justice, instruction, and morals, for the solace and succour of the people of London, throughout England, and in her colonial possessions. It was like perusing the articles of that treaty of peace and union between the classes, which must be regarded as the ultimate issue of all our agitations and of all our debates.

* * * *

"We walked on in the shadow cast by miles upon miles of palatial residences, which it is difficult adequately to describe, and which elicited from us admiring exclamations at every portal. Proceeding from the end of Oxford Street to Kensington Terrace, we went round the interior forests which lie at the west of the capital, to find again similar palaces at the north, extending

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does *crime* exact tribute from those who refuse to sacrifice with free will at the shrine of *Christian charity!* How like the Scripture record of pinching want—"As the Lord thy God liveth, I have not a cake, but *an handful of meal* in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, *that we may eat it and die.*"

out of sight up to Pall Mall and Regent Street—Grecian, Roman, Gothic, Venetian, and Genoese elevations—pinnacled, balustraded, battlemented, carved—with balconies of brick, of stone, or of marble, wrought like lace in delicate tracery and perforations, or massive in character as antique sepulchres, and where the stone seemed to have obeyed with magic facility all the caprices of the architect's pencil, or the possessor's imagination. Some, like domestic *bijoux*, of proportions limited to the requirements of a simple competence, enjoying in repose the fruits of a graceful leisure; others, huge in dimension, gigantic in height and breadth, as those feudal dwellings of the Middle Ages still extant in Rome, and looking meet for the habitation of the Borgias, the Borghese, or the Chigi, with their army of followers and retainers; all, large or small, festooned with climbing plants, interlacing the sculptures of their Moorish balconies, and having baskets of living flowers, as if the very walls and the interior apartments vegetated with vernal bloom; all resting upon a background of mossy turf, with whose velvet green the carpets of Smyrna could not vie; all flanked by large oaks,* their arms extended towards the dwelling of their friend, the man of the north; all fronted by a railing of bronze or a marble balustrade, inclosing a forecourt of verdant shrubbery, reaching to the foot of the hall steps, and shutting out the dust and turmoil of the street from the noiseless abodes of refinement; all with windows wherein sparkled the purest plate-glass, in lieu of the kind ordinarily employed, set in slender frames of gilt bronze, and reflecting, like waves of crystal, the pale and infrequent splendours of a northern sun.

"I was thunderstruck at the mass of riches, of sleeping capital, of expended revenues represented by these innumerable palaces, and by the furniture, yet more incalculable, with which the interiors are adorned, in rich hangings, in marbles, in bronzes, in rare woods, in carpets from the Asian loom, in pictures, in mirrors, in statues. I appeared to behold, as in a vision, the embodiment of limitless capital; I walked on in silence, vainly endeavouring to compute to myself the millions upon millions, say rather the *milliards*, figured to the calculator by the structures only which have been raised in London during the past five-and-twenty years. Imagination refused the task.

"Turning, at length, to my guide, I said, 'It is a city of princes and rulers of the earth! But yet, voluminous as may be the contents of your book, what an amount of beneficence must it not enumerate, in order that the balance should be re-adjusted between so much luxury on the one hand and so much want on the other—between the vastness of the splendour and the vastness of the distress?'

"Placing his forefinger on his lip and smiling, he replied to me but three words, '*Labour is wealth.*' 'Wait,' he added, 'after you have been through the regions of luxury, I will conduct you to the workshops of labour; you shall behold the wealth that produces, after having gazed upon the wealth that enjoys.'

"'But, *while* it enjoys,' replied I, 'is there not passing along the street a toiling, suffering population, which throws upon these walls—upon this opulence—that glance of envious hatred whose malign influence withers prosperity?'

"'Yes, and so our aristocracy have at last discerned; therefore they have sought to render their wealth innocent and their happiness solid.'

"'In what way?'

"'They first looked upon the people, then raised their looks to God, and thus they said, "Let us sacrifice at once to prudence, to justice, and to our Creator! Let us bestow the tithe of our thoughts and the tithe of our riches upon our brethren in distress—that their hearts may be appeased—that their miseries may no longer rise to Heaven in judgment against us—that thus, whilst we enjoy, they also may be growing in wealth, in enlightenment, and in moral

* Would not "Elms" be more correct?—Lamartine, however, writes "Oaks."

elevation. Let us, like the Hebrew legislator under the olden dispensation, give to the people a jubilee! Let us console the failing, let us raise the forsaken; let us cause them to forgive, and even to love in us the possession of wealth, while, with liberal hand scattering its fruits around for them to gather up, and no more to pursue us with the cries of destitution. Let us do something—let us do much—let us do ALL for the sake of that God who has done all for us!'

"'And what *have* they done, this so blessedly inspired aristocracy, whom you thus cause to speak with the voice of your own soul?'

"'What have they done—what have we all done—what are we in conjunction with them now doing—we, all of us, wealthy or of moderate means, large or small proprietors, fundholders, tradesmen, merchants, manufacturers, workmen themselves? Behold it here!' said he. But ere the book he held was entirely opened, he again closed the leaves.—'First let us observe upon five or six great public acts, at once religious, political, and social, that have marked the course of this conservative Socialism, this Socialism from on high, in our country since you last visited it.'

"'I know what you would say,' exclaimed I, interrupting him.

(Lamartine, then, taking the word out of his companion's mouth, proceeds in his own character and in glowing language, to describe and to analyse some of the great measures that have signalized the internal and external policy of Great Britain in recent years. I shall only allow myself to quote two out of the various examples he enumerates; the first, on account of the exquisite beauty of the eulogium, and also for its peculiar value as evidencing a just understanding of an act which too many of the writer's countrymen persist in perversely misinterpreting; the second, because of its stating, and stating in the best manner, the reasons which may be adduced in favour of penal transportation—reasons which, in our present day, and particularly among '*nous autres*' emigrationists, are, perhaps, a little too apt to be overlooked.)

"You would," says Lamartine, "speak of the emancipation of the slaves in your colonies, and of the *five hundred millions* voted by your parliament in a single sitting to purchase back to humanity its freedom before God! Ah! it was indeed well done! a thousand times well! More, far more than Socialism; *there* we behold the heroism of justice and charity! That act has caused to rain upon your isles blessings which can never cease! You dared to be philosophers whilst we would be but calculators on the question of the slavery of the blacks! True, we also have at last signed that declaration of the equality of souls! But it required a revolution, and a dictature of February to effect that in France. With you it required but Wilberforce and a parliamentary vote."

* * * *

"'You would speak, too, of your penal colonies, where, without pausing to reckon the millions of their cost, you banish along vast continents your social refuse; you purify them through labour, you regenerate them through the medium of the new atmosphere into which they are plunged; you give to them space, earth, the open sky; and you say to them, 'If you expiate your crimes and rid yourselves of your vices, your sons may make that name, repudiated in the mother-country, an honoured name in the land to which you go!' Behold, once more, true Socialism; your penal colonies are to you the sponge of society; they cleanse here—they fertilize elsewhere a virgin soil. All that we have hitherto done in the same direction has been but to establish a sort of barbarous imitation of the system—a dungeon for political criminals four thousand miles out at sea, instead of peopling with families a continent, which regenerates and multiplies the colonies sown upon its soil!'

"'No!' said my companion, stopping me, 'it is not of these great acts of government that I wish principally to discourse to you to-day; I recognise and bless their importance and their worth; they also are inspirations from God in the collective mind of a people, speaking through the organ of its

public authorities; they express governmental Socialism, grand in its proportions—grand in its powers! These give to a nation its liberal, moral, religious standing in history; these will outweigh in the eyes of posterity the manifold errors of our—perhaps too selfish and too isolated—policy; they are pleasing to Heaven—they are refreshing to earth; pardons and Divine succours are, I doubt not, attached to such deeds in behalf of the governments by whom they have been performed! But I would but speak to you, at this moment, of those obscure, daily, almost individual efforts that we are making, through our forces of private association and voluntary subscription, to preclude amongst us the causes of civil strife. Listen to me as we walk, and follow my explanations, while I shall myself pursue through this volume the catalogue of beneficence which page after page unfolds to my view.'

"'Well, then,' said I, 'read on,' and he read:—

[It may facilitate the comprehension, and likewise the *condensation* of the remainder of our article, to state that the volume so frequently referred to, and which, indeed, appears to have inspired Lamartine with the idea of his Essay, is "The Charities of London, by Sampson Low, jun." Its cost is half a guinea, and it is certainly a book which ought to be in the library of every Englishman who can afford the purchase.]

"'When may the labouring man be considered to suffer the most in his care-fraught existence? It is when sickness deprives him even of his labour itself, and leaves him without needful appliances, without fire, without medicine, and frequently without bread, surrounded by his wife and his little ones crying in want! It is, therefore, to this condition of the poor in sickness that we have, in the first instance, directed our attention; we have in the hospitals of London—some established and endowed by royal foundation; others, more numerous, by individual foundation—three hundred and thirty thousand places of reception to give by turns to sufferers who cannot receive needful attention in their own families. The list of human infirmities, to the treatment of which special establishments are dedicated, is as infinite as are those miseries of our frame. Fevers, wounds, incurable ailments, accidents, immediate succour in all cases of urgency without need of previous recommendation; cancers, and other internal complaints; disorders of a contagious character, and therefore hazardous in a family; arrangements for providing change of air at the charge of the hospital; temporary infirmaries in various quarters, and for various professions, specially designated in the plan of their foundation; for soldiers, for sailors, for artizans; lying-in hospitals, training institutions for nurses, hospitals for consumptions and diseases of the chest, establishments for convalescents; hospitals for foreigners—French, Germans, Spaniards, Portuguese; establishments on the coast for gratuitous sea-bathing; maternity charities, innumerable asylums for orphan children, establishments for the supply of linen and necessaries to poor families overtaken by sickness, places where the gratuitous advice of physicians may be obtained, and places in all quarters for the gratuitous distribution of the remedies ordered by these physicians to the indigent; places for the reception during sickness of domestic servants without homes in London; establishments exclusively devoted to the cure of the diseases of women, others for the diseases of children; vaccine, small-pox, and opthalmic hospitals; special infirmaries for disorders of the eye, the ear, of all the senses; institutions for spinal complaints, for skin diseases; establishments partially free for females of small means, who can only afford to pay the half or the quarter of the cost of their maintenance; asylums for idiotcy and for lunatics; twelve pages devoted solely to the nomenclature of the numberless dispensaries opened in all the principal streets to furnish the people, free of cost, with recipes and remedies for all the necessities of sickness. The Romans gave gratuitously to their people bread and the amusements of the circus; we give gratuitously to ours, advice, alleviation, cure, health, life.

"'Pass we to another chapter. It is that which relates to societies

originated by humane, religious, and moral principle, to obviate vice, indigence, and illness amongst the people. I shall confine myself simply to mentioning their names; you will be able to judge from this mere enumeration of the titles of these pious associations, what infinite details of practical solicitude, what a mass of physical and moral succour, our voluntary associations of London have it for their object to provide! All these institutions date from the present century, and particularly from these its latter years—years fertile in lessons and in prudence. The sum of their voluntary contributions, in money, alone, without speaking of acts, amounts to more than fifty millions per annum.'"

(Then follows the list of societies so described; they are those included in Chapter iv. of "The Charities of London," and comprise some of the most valuable we possess, as "The Society for Improving the Condition of the Labouring Classes"—"The Society for the Preservation of Lives from Shipwreck"—the "Baths and Washhouses"—"The Humane Society"—"The Sanitary Associations"—"The Society for the Suppression of Vice," etc., etc. In addition to which, Lamartine transfers from their place in Chapter viii. of the volume, the "Colonization Societies," which he thus justly delineates:)—

"'Lastly, societies to promote the emigration of families from the humbler classes to our colonies, and principally to Australia. Scarcely eight days have passed since one of these convoys of voluntary exports from our superfluous working population set sail in a number of vessels, amid the acclamations of a great part of London, assembled to witness their departure. These convoys no longer bear, as in former times, the condemned, the proscribed, the vagabond, the criminal, sent forth at hazard, to sow the rascality, the vice, and the bane of Europe upon other shores—but they carry a complete framework of society, a portion of England herself, so to speak, with her trades, her arts, her forms of religious worship, her legislation, her political institutions, her clergy, her lawyers, her mechanics, aye, and her aristocracy, for cadet branches from some of the noblest families in Great Britain have embarked with their capitals and their dependents in these floating frameworks of English society, and have gone forth to make to themselves a second country upon an abounding soil, where England, on disembarking, will behold once more her own proper image reflected to her view. This is Socialism, is it not? Socialism on a grand scale—Socialism wide as the globe itself; for these colonizations will take some portions of our society, cramped for space upon British soil, and transplant them to societies exulting at large upon the fertile plains of antipodal New Zealand!

"'Never, since those colonizing expeditions of the antique world, driven out by the sword of conquest, has there been a similar spectacle of social migrations, led forth by the genius of associated nationality.'

"I stood astounded. My guide re-opened his book."

(To be concluded in next Number.)

WHAT CAN BE DONE FOR THE MOTHERS?

We have often asked this question when passing through the lanes and alleys of our great city. What can be done for these poor, dirty, (in many cases,) drunken, neglected, ignorant mothers? "How shall we put them among the children"—how can we secure their co-operation in seeking the reformation of their young ones and the elevation of themselves? This solemn question must be answered. What a dreadful harvest every one of these wretched beings is sowing, of crime, misery, degradation, and shame! What an awful legacy are they leaving to our country and kindred, which, if not prevented, must in after years be reaped in bitterness! We have often wished to invite the serious attention of our readers, especially the ladies, to this most important subject, and, therefore, it gives us no ordinary pleasure to do so on the present occasion, in a communication from one of themselves.

An American lady, whose husband and herself are well-known on both sides of the Atlantic for their evangelistic labours, so unwearied and persevering, has, during her stay amongst us, frequently visited the poor in the lanes and alleys of our great city. Her large heart has often been overwhelmed by the scenes of degradation and misery she has there witnessed. Again and again the question has arisen, *What can be done for these poor mothers?* The suggestions she makes deserve most serious consideration, and if acted upon with prudence and perseverance, would, in many cases, be attended with the very best results:—

"I have wished in some way to call the attention and enlist the sympathies of the educated, enlightened, intelligent ladies of England, in behalf of the uneducated, ignorant, debased mothers, so often found in all our large cities and towns. Many of them, brought up in the very hot-bed of vice, have no just ideas of right to govern their own conduct, nor can they know how to train the immortal beings committed to their care. How can this state of things be met?—these evils arrested? How can we prevent this ignorance, stupidity, and vice, from being perpetuated? It is a well-known fact, that wicked mothers will send forth wicked children to curse the world.

"Maternal associations as yet only aid the enlightened and better class of the poor. What can be done for the others? The missionary cannot fully meet this necessity of the nation. The fact that he receives some compensation for his services leads this class to look upon him with distrust—Oh! he is paid for telling us these things—is the excuse for not receiving his instructions. Even if this were not the case, he could not reach a mother's heart as can a mother—nor does he know the secret spring by which a woman's heart can be made to speak and act.

"If the intelligent ladies of each congregation would form themselves into an association, and those of them who have time, and, above all, '*a heart for the work*,' select some lane or alley, collect the poor women of that location into the most cleanly of these dwellings of the poor, spend an hour each week in teaching them how to govern their children, the necessity and advantages of education, the neatness, order, and the various things a mother ought to know and practise, great good would result from such efforts. These poor, ignorant mothers will not avail themselves of the schools provided for their children. The street is the only school-room for such children, their wicked companions and wicked parents their only teachers, and what can be expected of them but that early they will fill the jails, prisons, penitentiaries, and poor-houses, or be left to prey upon society? What can prevent these evils from being perpetuated, but the united, patient, persevering efforts of the ladies of our land to instruct and elevate these poor degraded mothers? Here is a place where woman may work, and receive the support and countenance and hearty God-speed of every philanthropist of the land. The visitor, missionary, and tract distributor, will gladly aid in this 'labour of love.' Do not let us shrink from the efforts, or self-denial such a work may cost. Christ left the glory of heaven, linked himself in sympathy and suffering with our lost race—and shall woman, so greatly blessed, so greatly elevated by the Gospel dispensation, shrink from the self-denial or be unwilling to make the necessary effort to raise the fallen *of her own sex*, instruct the ignorant, and, if possible, arrest the present evils of society? Who can calculate from such an united effort the amount of immediate and future good to this nation? As *our* transgression 'brought death into the world with all its woe,' let us *consecrate* ourselves *willingly* to the work of reclaiming the wandering, instructing the ignorant, and winning back the rebellious to God.

"I have observed with much pleasure the interest many of the nobility have taken in the Ragged Schools; will not the ladies of the nobility give their influence and personal efforts to this cause? will they not here stand side by side with their noble husbands in their efforts to do good to the poor, and thus elevate themselves still higher, by elevating their country, of whose prosperity they are so justly proud?"

MANCHESTER JUVENILE REFUGE.

(Communicated by the Master.)

SEPTEMBER, 1846, saw the commencement of the Manchester Juvenile Refuge and School of Industry, and being the first and only institution of the kind in Manchester, it were no matter of surprise that it should become an object of interest to the surrounding neighbourhood, wherein poverty, degradation, and crime, were the foster-parents of a large proportion of the offspring of the poorest classes. For these no institution had hitherto existed wherein attempt was made to prevent crime rather than punish it; it had been long argued that such would be the most natural course to pursue, but until the establishment of the school in question, no definite steps were taken to demonstrate the truth of the proposition. Now, however, we can speak of the experiment as one, the efficacy of which has been fully tested in a four years' experience, and that a most satisfactory one. We have now, we humbly think, positive proof, that in this locality at least incalculable good will be derived from an extension of the principles acted upon in the institution of which we now speak. Facts are stubborn things; to facts, then, we will refer for evidence of the successful working of one such school in Manchester. We have already stated the school has just completed its fourth year of existence, and during that period there have been admitted 263 boys and 148 girls, of which number 83 are in daily attendance; but the following table, as copied from an analysis of former reports, will show more clearly, and at a glance, the real position the institution occupies with respect to those who are or have been inmates of it.

Years.	Number Admitted.	Returned to old haunts.	Removed to Workhouse or to other towns	Obtained Employment.	Left.	Average daily attendance.
1846—47	131	9	18	12	6	66
1847—48	110	9	24	34	9	83
1848—49	91	12	33	50	6	87
1849—50	82	8	17	48	7	82

Here we see no less than 411 admissions to the advantages of the institution, of whom only 36 have returned to their former occupations, which fact speaks volumes when we consider the temptations to vagrancy offered to a class of wretched and lawless beings, whom we may denominate master beggars, whose sole employment it is to engage at so much per day, and train up in the arts of craftiness and deception, these young immortals, whose plastic minds are easily pressed into a mould, the form of which has so close a resemblance to former habits, and to whom such practices have the pleasing appearance of unfettered freedom and independence. Perhaps the most gratifying feature in the above table is that wherein 144 are given as having found employment, and of those many were recommended to situations which they fill with honour to themselves and satisfaction to their employers.

It would be an easy matter to enumerate many instances of gratitude for instruction received, of the reward of industry, of reclaimed characters, and of the beneficial effects of the religious impressions derived from the system of instruction pursued in the school, but one or two must suffice.

One little fellow, by his earnestness, and attention to religious instruction, had become a general favourite; when entering the school one morning at a late hour, he made his way up to the mistress, with tears in his eyes, and with faltering accents exclaimed, "Mother's dead." What could be more forlorn than the condition of this poor boy? His father, a depraved character, transported to a foreign land; his only brother imprisoned for theft. A child, eight years of age, left thus alone in the world, without a single friend out of the school, he naturally clung to it as his only refuge, and a refuge it truly became to him so long as Divine providence permitted him to be an inhabitant of this lower world. A few months passed away, during which time he was clothed, fed, and his lodgings paid for, until sickness seized upon him, and his head was laid upon the pillow from which he never rose; but when visited by the mistress, he smilingly told her he was going to leave his school-fellows and go to Jesus, of whom master had often spoken, and he knew Jesus would have him, because he had said, "Suffer little children to come unto me." His brother, being liberated from prison, came to the house, but such was the child's detestation of the crimes he

had committed, that he refused to see him. He then broke out singing, as loud as his feeble voice would admit, "Oh! that will be joyful," and shortly after breathed his last, having previously requested that master would tell his school-fellows they must be obedient and good, and try to meet him in heaven.

Another boy, in whom a kind lady, who frequently visits the school, and in a variety of ways bestows her bounty upon the children, had taken great interest, was sold by his own sister, he being an orphan, to a chimney-sweeper, residing in Leeds; the amount received for this traffic in her own flesh and blood is said to be twenty shillings. At the request of the above-named lady, I went to Leeds by rail after the boy, and, with the assistance of the police, found him in the garb of a sweep, and brought him back, since which time he has been placed in the Swinton Industrial Schools, where it is hoped their excellent system of instruction, aided by constant supervision, will be the means of preserving to society a useful member.

Several girls are now occupied as house-servants with respectable people in the neighbourhood, who have frequently expressed their satisfaction with the manner in which they have conducted themselves in their service. These you will say are pleasing traits in the character of our institution, and whilst we have much to contend with in the arch roguery of some, and the disposition to lie, steal, and cheat in others, still such instances as the above give us encouragement to "hope all things."

The reports of the institution for past years show that, in addition to providing an education in reading, writing, and arithmetic, the children are required to spend a certain proportion of each day in some occupation whereby they become assistants in raising a fund for their own support, derived from the following sources, viz., bristle-sorting, netting, bag-making, making shoes, clogs, soap and knife boxes, etc. It must be remembered, in reading the above, that a great proportion of the children are very young, there being, out of 411, not less than 216 under 10 years of age.

At the present time, (September, 1850,) there are 55 boys and 38 girls in the school, of which number, 8 are orphans, 44 have no father, and 12 no mother.

ABSTRACT OF THE FOURTH ANNUAL REPORT OF THE WESTMINSTER JUVENILE REFUGE.

During the past year, 170 candidates for admission have been examined by the Visiting Committee; 32 of that number were considered ineligible; others did not avail themselves of the opportunity. The remaining 127 have entered the institution, very many of whom were in such extreme destitution, that it was found necessary to provide lodgings for them in addition to their food and instruction. They had no place of shelter but such as they procured by their own ingenuity, such as the inside of a water-cart, a steam-engine boiler, a cab, an outhouse, or a dry arch. In some cases the luxury of a bed had not been enjoyed for six, or even eight months prior to their admission.

It is pleasing to state, that the whole of the apprentices so favourably referred to in last Report are still giving satisfaction, and are likely to become good workmen; one, however, has been deprived of his master by death. During the year, 12 boys and 4 girls belonging to the institution have emigrated: 6 have gone to Adelaide, 6 to Port Philip, 2 girls to Adelaide, 1 to New Zealand, and 1 to the Cape of Good Hope.

Without encroaching upon the time set apart for educational purposes, the following employments have been added to the boys' industrial department, namely, leather gilding, pine working, turnery, and French polishing. This has been done with the view of making the lads more generally useful, and thereby increasing their facility for obtaining employment. The following among other articles have been made in this department:—86 pocket books, 48 money boxes, 11 knitting cases, 2 portable desks, 64 ladies' reticules, 24 blotting cases, 10 Bible cases, and 2 picture frames.

These have been readily sold at *retail prices* to visitors; there has consequently been a profit on this work of about £15.

In the girls' department a change of teachers has taken place during the year; the Committee are happy to state, that the children are making very great and perceptible improvement under the present mistress. They have been encouraged to provide themselves with additional clothing, by the Committee offering them articles of dress at half the cost price of the materials. This plan has induced nearly all of them to place in the hands of their teacher the small sums they may earn or have given to them. In six months £2. 10*s*. has in this way been saved and turned to a useful account; and the children have received 144 articles of clothing; they have made 225 garments,

and repaired or altered 280 others. During the year, 44 girls have been admitted into the school, and 37 have left.

With the view of increasing the present very limited accommodation, the Committee have determined on removing the school from the present premises to a large house in the vicinity of St. James's Park, where it is intended on the admission of candidates to give preference to those who are homeless and in extreme destitution, without any reference to a particular locality. The institution will thus lose its local character, and assume a more general one. It will become a temporary Refuge for those scholars who are recommended for Emigration from other schools in connection with the Ragged School Union; and although this will involve an additional expenditure, yet it will form a most invaluable auxiliary to the operations of the other schools.

Poetry.

LINES TO COMMEMORATE THE OPENING OF THE LAMBETH RAGGED SCHOOL.

By a Friend unable to attend.

Success to the mansion which *Beaufoy* has built;
And which *Ashley* has open'd to-day;
For the children of sorrow, privation, and guilt,
Who around it in wretchedness lay.

In strength and in beauty, it lifts up its head,
And is perfect in every part;
'Tis a school for the living, a tomb for the dead,
And a proof of the love of the heart.

And may we not hope, while we heave a sad sigh,
For the friend to our memory dear,
That her spirit can look from its dwelling on high,
And rejoice at our gathering here.

Too much of the prison, the court, and the cell,
We behold in these fanciful days;
But we never too highly can speak, or too well,
Of the building that wakens these lays.

Then let us resolve, "every woman and man,"
That we each will essay, while we live,
To fill it as full of the poor as we can,
When we strive "the true riches" to give.

And, oh! when the work of instruction shall end,
And the Christian shall cease his employ;
May the Ragged School children by thousands ascend,—
Borne up through the regions of joy:—

With Ashley, and Beaufoy, and all the strong bands
Of teachers, who labour'd in love,
To dwell in the "house" that is "not made with hands,"
Eternal in glory above!

Temple, 5th March, 1851. J. P.

ALL'S FOR THE BEST.

(From the German of Herder.)

'Twas night, when a traveller came to a town,
To seek admittance there;
But the gates were closed, and the guards refused
To listen to his prayer.

"All's for the best," he meekly said,
And wearied sought a rest;
On the open plain he laid his head,
With God's protection bless'd

A storm arose, and quenched the light
That in his lantern blazed;
And a lion from the woods destroyed
His beast that near him grazed.

Awoke, he found himself alone,
But God was with him still.
"All's for the best," said he, "I yield
To God my Father's will."

Calmly he waited till the morn
Should brighten all the scene;
And then approached the massive gates
With mind and look serene.

He looked—the gates were open wide,
The town a desert stands;
Pillaged and sacked, and captives made,
By fierce marauding bands!

With grateful heart, and eyes upraised,
"All's for the best," he cried;
"Preventing goodness guards my life,
'Midst death on every side.

"'Tis thus the morning will explain
The mysteries of night;
And human purposes are crossed,
That God may lead us right."

Editor's Portfolio.

ARE YOU A SABBATH SCHOOL TEACHER?

If you are, you are engaged in a good work. Yes, it is good, both as acceptable to God, and as profitable to men. It is good in its direct operation, and good in its reflex action. It is not merely teaching the young idea how to shoot, but, what is still more important, it is teaching the young and tender affection what to fix upon, and where to entwine itself. Nothing hallows the Sabbath more than the benevolent employment of the Sabbath School teacher. It is more than lawful to do such good on the Sabbath-day.

It has great reward. Continue to be a Sabbath School teacher. Be not weary in this well-doing. Do not think you have served long enough in the capacity of teacher, until you have served life out, or until there shall be no need of one saying to another, "Know the Lord." What if it be laborious? It is the labour of love, in the very fatigue of which the soul finds refreshment.

But perhaps you are not a Sabbath School teacher? "No, I am not," methinks I hear one say. "I am not a professor of religion. You cannot expect me to be a teacher." You ought to be both, and your not being the first is but a poor apology for declining to be the other. The neglect of one obligation is a poor excuse for the neglect of another. You seem to admit that if you professed religion, it would be your duty to teach in the Sabbath School. Now, whose fault is it that you do not profess religion?

But you are "not good enough," you say. Then you need so much the more the reaction of such an occupation to make you better. The way to *get* good is to do it. "But I am not a young person." And what if you are not? You need not be very young in order to be a useful Sabbath School teacher. We don't want mere *novices* in the Sabbath School. If you are not young, then you have so much more *experience* to assist you in the work. Do Sabbath School teachers become *superannuated* so much earlier in life than any other class of benefactors—so much sooner than ministers and parents? There is a prevailing mistake on this subject.

But you are married, you say. And what if you are? Because you have married a wife or husband, is that any reason why you should not come into the Sabbath School? Many people think that as soon as they are married, they are released from the obligation of assisting in the Sabbath School. But I do not understand this to be one of the immunities of matrimony. As well might they plead that in discharge of the obligation to every species of good-doing. Such might, at least, postpone that apology till the cares of a family have come upon them. And even then, I wonder how many hours of the Sabbath are devoted to the instruction of their children, by those parents who make the necessity of attending to the religious culture of their families an apology for not entering the Sabbath School; and I wonder if their children could not be attended to in other hours than those usually occupied in Sabbath School instruction; and thus, while they are not neglected, other children, who have no parents that care for their souls, receive a portion of their attention. I think this not impossible.

But perhaps you say, "There are enough others to teach in the Sabbath School." There would not be enough—*there would not be any*, if all were like you. But it is a mistake; there are not enough others. You are wanted. Some five or six children of whom Christ has said, "Suffer them to come to me," will grow up without either learning or religion, unless you become a teacher. Are all the children in the place where you live gathered into the Sabbath School? Are there none that still wander on the Lord's-day, illiterate and irreligious? Is there a competent number of teachers in the existing schools, so that more would rather be in the way than otherwise? I do not know how it is where you live, but where I live, there are boys and girls enough, aye, too many, who go to no Sabbath School. It is only for a teacher to go out on the Sabbath, and he readily collects a class of children willing to attend; and where I reside, there are not teachers enough for the scholars already collected. Some classes are without a teacher; and presently the children stay away, because, they say, they come to the school, and there is no one to attend to them. He who said, "Suffer the little children to come unto me, and forbid them not," knows this; and He knows who of "his sacramental host" might take charge of these children, and do not. They say every communion season, "Lord, what wilt thou have me to do?" and the Lord replies, "Suffer little children to come unto me." And there the matter ends.

But I hear one say, "I *was* once a teacher." And do you not blush to own

that you became weary in this species of well-doing? "But I think I taught long enough." How long did you teach? Till there were no more to learn? Till you could teach no longer? Are you dead? If not, you are resting from your labours rather prematurely. This excuse resembles one which I heard of, as from a lady of wealth, who, having for several years been a subscriber to the Bible Society, at length ordered her name to be struck off, alleging that she thought she had done her part towards disseminating the Bible! The world was not supplied—oh, no, not even the country; and her means were not exhausted. But she had done her part! Had she done *what she could?*

But one says, "I want the Sabbath for myself—for rest and for improvement." And who does not? Are you busily employed all the week? So are some of our most faithful teachers. You ought to be "diligent in business" during the days of the week. "Six days shalt thou labour." "But is there any *rest* in Sabbath School teaching?" The soul finds some of its sweetest rest in the works of mercy, and often its richest improvement in the care to improve others.

But perhaps you say, though with some diffidence you express this objection, that you belong to a circle in society whose members are not accustomed to teach in the Sabbath School. Do you mean that you are *above* the business? You must be exceedingly *elevated* in life to be above the business of gratuitously communicating the knowledge of God to the young and ignorant. You must be exalted above the very throne of God itself, if you are above caring for poor children. "But I should have to mingle with those beneath me in rank." Ah! I supposed that Christianity had destroyed the distinction of rank; not indeed by depressing any, but by elevating all. Should Christians, all cleansed by the same blood and Spirit, treat other Christians as common?

"But I am not qualified to teach." If you are not in reality, you should undertake teaching for the sake of learning. The best way to learn anything is to teach it. If you really think yourself not qualified, your very humility goes far towards qualifying you.

"Oh, it is too laborious: there is so much self-denial in it." And do I hear a disciple of Christ complaining of labour and self-denial, when these are among the very conditions of discipleship? Is the disciple above his Master? Can you follow Christ without going where he went? And went he not about doing good? Pleased he himself?

Ah! I know what is the reason of this deficiency of Sabbath School teachers, and I will speak it out. It is owing to a deplorable want of Christian benevolence in them who profess to be Christ's followers. They lack the love that is necessary to engage one in this labour of love. They have no *heart* for the work.—*Nevins.*

Plans and Progress.

RAGGED SCHOOL ADDRESSES.—No. I.

VERILY it is not every one that can plan the building of a steam-ship or of a crystal palace, and another capability possessed by very few is that of giving a suitable address to a crowded Ragged School. It will not do merely to enumerate the requisites of such an address, for they are well understood by everyone who is alive to the importance of the duty, and who has even once endeavoured to discharge it rightly. Nor will it be sufficient to give more minute directions for framing any particular address, since the qualifications necessary to its proper *delivery* are at least as intuitive or constitutional as those required for effective oratory on a grander scale.

Still, if we remember that probably more than one hundred of such addresses are spoken weekly in our schools, that those who listen to them must be numbered by thousands, and that of those thus speaking to the young few have given due attention or proper study to the subject, it will be acknowledged that although the art itself is

one which can be acquired only to a limited extent from the experience of others, any assistance will be valuable which may serve even as a hint to those who are willing to adopt it.

I propose, then, in succeeding numbers of the Magazine, to give the *skeletons* of a few addresses, in which the bones and sinews will be supplied, while it must be left to the judgment of others to knit them into that consistency which may adapt them to the various circumstances of each case. This may appear an ambitious undertaking, and it is undoubtedly far more difficult thus to sketch the mere outline of an address than if it were to be written in a complete form prepared for immediate delivery. But to carry out the latter course would require more space than can be claimed in these pages, and besides the presumption of attempting it, words so put into the mouths of others are never spoken with full fervour from the heart.*

It might be supposed that the numerous excellent sermons which are published would serve as references or guides in the present subject, but the qualities of sermons and of Ragged School addresses are very greatly dissimilar, and for many obvious reasons. There are, however, two essentials of a good sermon which belong also to a suitable school address; and these are, 1st, to secure and retain the attention of the hearers; 2nd, to direct their attention to the proper object, some vital Scriptural truth.

Many are naturally gifted with the power of doing the first, and the second may be well done by all who know the Bible, and desire to impress its truths upon the hearts of others; but it is the *combination* of these abilities which we look for so anxiously and find so rarely.

How often is the time of a Sunday Evening School frittered away in listening to some pointless story? How often, again, are young minds—wearied by the duties of the day—fed only by dry doctrines, presented to them in the least attractive form? Reserving, then, for future numbers, the short summaries which I have promised, it may be as well to state briefly some of the main requisites of an address to a Ragged School, even although such descriptions are now somewhat hackneied, and have often been written by abler pens than mine.

I shall endeavour to frame these proposed summaries consistently with the following rules:—

I.—Regulate the length of your address by that of the time it may be expected to receive attention. Teachers almost invariably disregard this rule, and coming prepared with some forcible commencement, they trust to the ideas of the moment for matter to fill up additional time; the effective part of their appeal is soon exhausted—they are not content to leave the matter there—what follows is weak and rambling, spoiling the former part, and displacing it from the minds of the children; the refreshing wine is *drowned*, not *mixed*, with water, and the whole becomes vague, insipid, and cheerless.

II.—Declare at least *one* cardinal life-giving Bible doctrine; do this however briefly you speak. Be sure that some of your hearers have never heard Christ preached, are waiting to hear of him now, and may never again come within reach of the Gospel.

If you are limited to only one minute, and are unprepared with illustration or anecdote, the precious seed may be cast widely in this short time if it is condensed into language such as this: "All have sinned and come short of the glory of God." "Believe on the Lord Jesus Christ and thou shalt be saved." "And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." "These are the words of the true and living God speaking to *you*, listen to them with attention, and believe them. Pray that they may reach your hearts. Think on them every day, and strive to live so that you may show you feel them truth." Man's guilt, salvation by faith in Christ, and comfort by the Holy Spirit, are all contained here, and if these words are spoken with impressive earnestness, there is scarcely time for the attention to wander before they are concluded. Rather give such an address than none, when the teacher whose turn it is to give one has disappointed you.

III.—You may secure attention by the use of anecdotes or illustrations, by striking applications of incidents lately occurring in the school, or of public events, or by allusions to a map or a picture on the wall, or by something brought specially for the purpose, as a diamond, a curiosity, or a book. But beware of estimating the value of

* I shall be obliged for suggestions on this matter from the teachers and friends of our Schools, who may send them for me, directed to the care of the Editor.

your address by the circumstantial interest thus imparted to it. Those who are not gifted naturally with the power of using such aids, should be careful how they *force* them into their service; but it is well, when speaking to the ignorant, to remember that verse in the 4th chapter of Mark, . . . "Without a parable spake he not unto them."

The difficulty here lies, not in fixing the attention, but in transferring it from the object so introduced to the spiritual teaching.

Let your stories be cheerful if you will, but never *laughable;* avoid vulgar illustrations, however forcible they may appear, and endeavour so to deal with an anecdote or a material object as to prevent the minds of the children from continuing to dwell on *these* merely, while you are proceeding to apply them. To give the tale first and then the moral, is to insure failure. At every stage of a simile, dilate on the thing signified. A bit of silver tied to the end of a long piece of coarse cloth is not very attractive, but let it be spun out into fine thread, and woven through the cloth in a pattern, and a beautiful fabric may be produced. Yet I am well aware that it is the cloth without the ornament which is the real substance, and many an effective address, blessed to the souls of the young, has no such extraneous attractions; these illustrations are like pictures in a useful book.

IV.—Every care bestowed on composition will be rewarded; and this applies both to *arrangement* and *words*. The mind of a thoughtless boy may often be caught by a lucid division of your subject—not that it should be laid bare by announcing heads 1, 2, 3, etc., but it should always be determined in your own mind. A clever child, sooner than any one, detects a rambling style; and, without being at all able to arrange his own ideas, he is immediately sensible (and will make *you* so) of there being something wrong in the address.

Saxon words are the best and most difficult to employ. You are speaking to the children, not the teachers—and remind yourself of this ten times during every address. Reserve your emphasis for important sentences; to use it always is like printing a whole page in italics.

V.—As to the substance, let your address be serious, but not a mere glowing harangue. Speak of sin with horror, and reprove it; but light up the picture by "the glad tidings," and the brightness of a Christian's happiness. To charge *all* your hearers with being unbelievers, is to quench the smoking flax of some, and to strengthen their conviction that their feeble faith is of no use; and in proportion as they feel their sin, will be their despair. There may be a few who want comfort, and not merely a frown upon their guilt. Show clearly that the same door of safety is open to the children which the teachers have entered by, but do not let this beguile you into giving "personal experiences." Speak, think, and act with the earnestness of a converted mind; but details of your own conversion are dangerous topics; those who can best handle them prudently, generally avoid them altogether. If you wish to intersperse occasional questions, let each be such as admits of only one proper answer. *Interruptions* from your hearers may often be turned to good account. When a majority are restless or heedless, you should leave that part of your address, or at least instantly change your mode of dealing with it; but never let this cause you to drop the thread of your argument, otherwise you are throwing yourself upon extempore resources just at the most critical and confusing moment. If you have the presence of mind to observe it, the attention of your audience is a never-failing test of the general perspicuity of your words. The most noisy, troublesome, ignorant, quarrelsome rabble, *once seated*, can be persuaded to listen for a much longer time than might appear possible without a trial.

Temple. *(To be continued.)* J. M.

FOSTER STREET SCHOOLS.

A VERY interesting meeting of the teachers and friends of these schools was held in the New Broad Street School Rooms, on the evening of the 6th of February last, Henry Bateman, Esq., in the chair. Addresses were delivered by the Revs. Messrs. Hinton, Galloway, Wilkins, and Branch; also by Messrs. Althans, Green, Burge, and Anderson. From the Report read, it was gratifying to find that much good was being done—through hard and persevering labour—upon a class of children, many of whom are destitute and degraded in the extreme. Their gratitude for the kindness shown them received a practical manifestation in the shape of a pair of tastefully made slippers, the work of the industrial class, which were presented to Mr. Green, their warm-hearted

and indefatigable superintendent, to whose exertions and liberality the friends of the school are much indebted. The following expressive letter, from the Rev. Dr. Campbell, who was prevented from attending, was read at the meeting, and we are sure will be perused with gratitude and interest :—

"My dear Sir,—I exceedingly regret the impossibility of my being with you, and all the more, as I have the highest conception of the importance of the work you are engaged in. I consider it, indeed, as standing at the very top of the scale of British benevolence. I view Ragged School teachers as the legitimate successors, in a special department, of the illustrious Howard, attending to the neglected, remembering the forgotten, pitying those whom no man pitied, and caring for those for whom no man cared. I view you and your friends, therefore, as having paramount claims on my gratitude as a Briton, a pastor, a patriot, a parent, and, in particular, as a London citizen. I view our police as a very valuable body of men, who, beyond most functionaries, earn the poor pittance which is allowed them. Their usefulness in the protection of life and property it is impossible to appreciate; but they only repress the evil—they do not uproot it. That which they prevent to-day, may be realized to-morrow. They apply only force—force—force; they hand the juvenile malefactor over to the magistrate, the magistrate to the turnkey, the turnkey to the judges, the judges to the treadmill, to the hulks, to the penal colony, or to the gloomy gibbet. These are the things the State does, and all that the State, by mere power, can possibly do. You wield the rod of God's power in the truth of his Word, striking the heart, and breaking it, changing stone to flesh—you touch the mind, and its darkness flies, and the spirit becomes light in the Lord—you change, you bless, you beautify, you work a moral miracle by creating a moral agent, a creature that fears his Creator, loves his fellow, and becomes a source of good to his kind.

"But I must not enlarge. Were I to utter all my feelings, and permit my thoughts to multiply, I should require the whole evening adequately to express my sense of the importance of your Christ-like enterprise. You will, therefore, tender my most respectful compliments to your excellent Chairman, my old and valued friend, Mr. Bateman, and my very cordial regards and sympathies to your fellow-teachers, assuring them of my deepest interest in their work, and of my readiness, on some future occasion, to appear upon the platform, and to speak on their behalf. I consider the work worthy the patronage, not simply of lords and princes, but of angels. Power and violence, pains and penalties, jails and gibbets, have had their day, and it has been a long one. It is time, therefore, that they should stand aside, that the servants of God should have their trial, that the world may stand rebuked and confounded, by seeing that the Gospel is, as it ever was, the power of God to the salvation of everyone that believeth."

DEPARTURE OF MORE EMIGRANTS.

Our readers will be pleased to learn that eight more promising youths, from the Ragged Schools, sailed for Adelaide on the 22nd of March from Liverpool, per the "Woodstock," the property of Messrs. Gibbs, Bright, & Co. The lads were connected with the following schools: Westminster Refuge, 2; Field Lane, 1; George Street, 1—(these two last, having no homes, were received into the Westminster Refuge about three months prior to their departure;) Dolphin Court School, 1; Brewer's Court, 1; Huntsworth Mews, 1; and Hoxton, 1. Total, 8. Thirty interesting youths (including the present number) have thus been sent out since January last. The outfits are generally provided, in whole or part, by the Local Committees; the expenses of passage, etc., by the Committee of the Union.

The Children's Gallery.

TIME TO SEEK THE LORD.

The Rev. Mr. S—— had gone out one day, and was crossing some fields on his way back to his home, when he met one of the teachers of his Sunday School. "Oh! sir," she said, "I am so glad I have met you. I have been looking for you everywhere. There is a poor little girl very ill; and she wants to see you very much."

"How did you hear of her, and where does she live?" asked Mr. S——.

"I was in Mrs. B——'s shop," said the teacher, "when a woman came in, and said, 'Do you know where a Mr. S——, who preaches at Whitechapel, lives? My girl is very ill, and she will not give me any peace till I find him out. She says she wants to see him directly.' I said I knew where you lived, and I would fetch you. I am very glad I have found you."

The teacher told Mr. S—— where the little girl lived, and he went to see her directly. It was not very easy to find the place, for he had to turn out of the wide street into some little streets, and then into a dirty court, and then into another dirtier and darker still. The opposite houses were very near together, and the cheerful sky could not be seen from them. When he found the house, he saw that it was not clean and pleasant, like the houses in which many of my little readers live. The panes of the windows were broken and stuffed with rags. There were no chairs to sit upon, only one or two stools, and the room smelt badly. There were children crying and quarrelling, and a woman with a loud voice scolding and swearing at them. Mr. S—— hardly liked to go into so dirty and wicked a place; but he was a minister of the Gospel, and he knew that he ought to be ready to go wherever there was any good to be done.

The room was so dark, that when Mr. S—— first went in, he could scarcely see about him. As he looked around, however, he spied a little bed in the corner. Indeed, I ought not to call it a bed, for it was only some straw laid on an old wooden bedstead. A little girl about thirteen years of age lay upon it. She looked very ill; and she had no nice blankets and sheets about her—nothing but a piece of dirty sacking as a counterpane. When she saw Mr. S—— she rose up on her bed, and stretched out her thin hands to him, and said, "Oh! Mr. S——, I am so glad to see you; I have been wanting to see you so long."

"How is this? I do not know you, my little girl," said Mr. S——.

"Oh! sir, but I know *you!* I heard you preach, and I wanted to see you," she said again.

"Where did you hear me preach?" Mr. S—— asked.

"I should like to tell you, sir, if you please," said the little girl; and she began her story:—"I have been ill for a long time," she said, "and one Sunday afternoon I felt weary and ill, and I tried every place in the room, but I could not rest; and mother said, 'Why can't you sit still? You had better go out and take a walk.' So, sir, I went out, and I walked down Whitechapel till I was very tired, and I wanted to sit down and rest. I did not like to sit down in the street. Just then I came to a church, and I thought that if I went in there, I should find a place to sit down. It was your church, and you were preaching to the Sunday School children. The text was, 'It is time to seek the Lord.' I thought, as I listened to the sermon—I am very ill. I get weaker every day. Perhaps I shall die soon. It is time for *me* to seek the Lord.—So I did seek Him, and I hope I have found him; and I am so happy. I wanted to see you, sir, to thank you, and to tell you how happy I am."

You may be sure that it gave Mr. S—— much pleasure to hear all this. He talked to the little girl, and asked her many questions. It seemed as if she had indeed found her Saviour, and as if he had himself taught her by his Word and his Spirit, for she had no one else to teach her. She could read; and she had a little Testament and an old hymn-book; and she read these very much. Mr. S—— asked a good woman in his congregation to visit her; and she, too, was much pleased with her. He went again himself very soon, and talked to the little girl for some time. He took up her hymn-book, and found several of the leaves turned down. He read some, and asked her why she liked them. "Because it is just as I feel, sir," she said. They were beautiful hymns, and such as no one could feel who had not been taught to feel them by the Spirit of God.

I think Mr. S—— saw her a third time, but I am not quite sure. The next time he went, he saw the little bedstead in the corner, but the little girl was not on it. The mother was in the room, and Mr. S—— turned to her for an explanation. "Well, I will tell you about it," she said. "On Saturday I was peeling potatoes by the window, and she called, 'Mother!' I went to her, and she raised herself up in the bed, and put her arms around my neck, and said, 'Mother, I want to speak to you, and I want to kiss you. I am going to die; but I am so happy. Oh! mother, do go to hear Mr. S—— preach, and ask father to go, and do let my brothers go to the Sunday School. Oh! mother, I am *so* happy!' She went on so till she was quite tired, and she let go my neck, and fell back on the bed. I went on peeling my potatoes; and when I had turned round, she was dead."

Mr. S—— was very sorry that he had not been there when the little girl died. Two or three days after, he thought that he ought to go and see the poor wicked mother, and try to do her good. He found the house shut up, and he knocked and knocked without getting any answer. At last a woman looked out of a window in the next house, and asked what he wanted. "I want Mrs. ——," he answered. "Oh!" said the woman, "you will not see her. The father has been sent to prison, and the mother and children went away in the night, and no one knows what has become of them." Then Mr. S—— felt thankful that God had taken the dear child to be with himself.

My dear little readers, this little girl had only heard one sermon, but she attended and believed. Perhaps you have heard many without feeling or minding them, or being any the better for them. Is it not time for *you* to seek the Lord?—*Episcopal Recorder.*

THE IRISH BOY AND THE PRIEST.

A pretty Irish boy in humble life,
Whose father took a Protestant to wife,
To mother's church an inclination had,
But father unto mass would force the lad.
Yet still the boy to church on Sunday stole,
And evidenc'd a wish to save his soul.
The Rector eyed the youth, his zeal approved,
And gave a Bible, which he dearly loved.
This made the enraged father storm and curse,
Lock up the book, and use his son the worse.
Yet still the boy to church on Sunday stole,
And evidenc'd a wish to save his soul.
At length one Sunday morn it came to pass,
The father dragged the struggling boy to mass;
The zealous papist helped to force him in,
And begg'd the priest to pardon all his sin.
"No, by the mass," he said, "I cannot bless,
Nor pardon, till the culprit first confess."
"Well," quoth the boy, "supposing I were willing,
What is your charge?" "I'll charge you but a shilling."
"Do all men pay, and all men make confession?"
"Yes, every one of Catholic profession."
"And whom do you confess to?" "Why, the dean."
"And does he charge you?" "Yes, a white thirteen."
"And do the deans confess?" "Yes, boy, they do,
Confess to bishops, and pay smartly too."
"Do bishops then confess, pay, and to whom?"
"Why they confess, and pay the pope of Rome."
"Well," quoth the boy, "all this is mighty odd,
But does the pope confess?" "Oh yes, to God."
"And does God charge the pope?" "No," said the priest,
"He charges nothing." "Oh, then God's the best,
He's able to forgive, and always willing,
To him I will confess, and save my shilling."

Intelligence.

WESTMINSTER JUVENILE REFUGE.

On Wednesday Evening, March 12th, the Annual Meeting of the Westminster Juvenile Refuge and School of Industry was held in the Lower Room, Exeter Hall, Lord Ashley, M.P., in the Chair.

The Chairman said, the Committee had nothing very new to state. There was the same necessity for exertion as before, and therefore there must be the same appeal for assistance. Improvements had been effected during the past year by the present master, who had introduced a new branch of industry which was likely to be attended with excellent results. It was true that no decided or permanent effect appeared yet to have been introduced on the condition of society at large, so gigantic was the evil to be contended with; but in many instances children had been reclaimed from vice, and placed in a respectable station in society. A vast amount of the pauperism and wretchedness with which they had to deal arose from the demoralization of parents; and intemperance was, he believed, the real cause of two-thirds of the vice which prevailed. Mr. Porter had shown, that in the three articles of spirits, beer, and tobacco, the working people of these three kingdoms expended annually no less than £57,000,000. If that amount were saved, and employed in the education of the rising generation and in providing for old age, the benefits which would accrue would be enormous. Notwithstanding the fearful impediments which existed, much good had been effected by Ragged Schools; and evidence of this was afforded in letters which had been received from boys who had emigrated. A letter had been received from a boy settled near New York, who out of the ten years before he was received into a Refuge, spent no less than six in prison. The noble Lord then read a letter from this boy, from which it appeared that the writer was earning a respectable livelihood, and at the same time felt extremely grateful for the benefits he had received. He also read a letter from two other boys, who stated that they were in good employment, and receiving five dollars each per month in addition to board and lodging. Such facts ought, said the noble Lord, to lead to renewed exertions. He was sorry to say that the institution stood greatly in need of funds, and, without increased pecuniary assistance, there was a probability of its doors being closed.

For Abstract of Report see page 86.

On the motion of the Rev. H. Hughes, seconded by the Rev. E. Pizey, the Report was adopted unanimously.

The Rev. Mr. Lesak moved a Resolution pledging the Meeting to extended and permanent support of the institution in its enlarged form.

The Resolution was seconded by Mr. Williams, and adopted.

On the motion of Carter Wood, Esq., seconded by Mr. Haselden, a vote of thanks was given to the Chairman.

LAMBETH RAGGED SCHOOLS.

Munificent Gift by Mr. Beaufoy.

WEDNESDAY, the 5th of March, having been appointed for the opening public meeting at the newly-erected Lambeth Ragged Schools, large crowds of persons, of both sexes and of all ranks, assembled at and immediately opposite the building, between the hours of one and two o'clock. The occasion was certainly one of no ordinary occurrence, seeing that these schools, the largest of the kind in the metropolis, and by far the most spacious and elegant in construction, have been built at the sole expense of Henry Benjamin Hanbury Beaufoy, Esq., of Caron Place, South Lambeth, at the munificent cost of £10,000, in addition to which the benevolent donor has invested the sum of £4,000 in the funds, the interest derivable from which is to be appropriated to the keeping of the building in permanent repair. Such an instance of princely bounty and practical sympathy for the poor—one so wholly unexampled in the history of Ragged Schools—naturally caused the meeting, or, rather, we should say the meetings—for two had to be held simultaneously, the one in the boys' school, and the other in the girls', in order to satisfy and accommodate the hundreds who attended—to be an occasion of heartfelt gratitude towards the respected gentleman we have just named. The building he has thus presented in perpetuity to the most wretched and hitherto almost uncared for of his fellow-beings may be truly said to be a striking ornament to the neighbourhood in which it stands. It is situated in an obscure street called Doughty Street, Lambeth Walk—a district of the parish of Lambeth, where thousands of the most ragged and neglected children reside, and where squalid poverty may be met with in every direction. We may add, that the rear of the building, in which there are yards and washing-rooms for the pupils, is bounded by the arches of the South Western Railway. In the centre of the front, which is slightly elevated above the adjoining wings, is engraven over the portico the following well-deserved inscription to the memory of the deceased wife of the munificent donor:—

"Elizæ Conjugis bene meritæ ut impleret votum ad usum Egentissimorum, has ædes scholasticas Posuit, dedit, dotavit Henricus B. H. Beaufoy, Maritus superstes Anno Domini, MDCCCL." The inscription under the sculpture at the back of the building is as follows:—"Those that do teach young babes, do it with gentle means and easy tasks."—Othello, act 4, scene 2.

Over each of the doors leading into the boys' and girls' principal school-rooms, marble tablets have been erected by the Committee, which bear the subjoined testimony to the public and private worth of Mr. Beaufoy and his esteemed partner:—

"This Tablet is erected by the Committee of
THE LAMBETH RAGGED SCHOOLS,
as a grateful record of the munificence of
HENRY BENJAMIN HANBURY BEAUFOY, Esq.,
of Caron Place, South Lambeth,
by whom these Schools have been built and endowed;
and also in grateful remembrance of
ELIZA his Wife,
whose unspeakable private worth
has here
a fit memorial,
and whose benevolence and special kindness to poor
children will live in the gratitude of generations
who shall enjoy the benefits of these Schools.
"'She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.'
"'Children arise up, and call her blessed.'
"PROV. XXXI. ver. 20 and 28."

One of the meetings was held in the girls' school-room, and was presided over by W. Williams, Esq., M. P. for Lambeth. It was crowded.

The principal meeting was held in the boys' school-room, and was presided over by the Right Hon. Lord Ashley, M.P.; and on the platform were several clergymen and ministers of the district, and other gentlemen. The room was densely filled, chiefly by the middle and upper classes, among whom were several very fashionably-dressed ladies.

The Rev. Mr. Wix having opened the proceedings with prayer, the noble Chairman said, they were assembled there that day to celebrate the opening of an institution that was consecrated to the training of the children of that district in the faith and fear of Almighty God. They were there, he hoped, also, to express their unfeigned thanks to Almighty God that he had put it into the heart of the pious and munificent donor of that building to erect such an edifice for the great and sacred purpose for which it was designed. It would be clear to them that another person, on such an occasion, ought to have occupied the chair. The chair should have been occupied by the individual whose munificent act they were met to acknowledge, but his modesty forbade it; he was unwilling to appear amongst them to receive the congratulations and thanks of the public, and therefore it became his (Lord Ashley's) duty to act as his coadjutor on this deeply interesting occasion. Now, many persons might say, as he knew they had said, that that new edifice was somewhat too grand for the purpose for which it was intended—that its extent and magnificence exceeded the object for which it was designed. Upon that he would not stop to remark, but he would direct attention to this—that if it were in some measure on a higher character and on a greater scale than that which had hitherto been the lot and portion of this neglected class, let the edifice be taken, not as a sample of the condition in which they are, but as a sample of the condition to which we would raise them. (Loud applause.) Let them see that this is the level on which we would place them, and however low they may be grovelling in the mire—however much they may be in physical and in moral condition below the level, not of the wealthy, but of the comfortable and easy of the land—let them see that it is by means such as these that we would raise them to a higher level, and place them in that condition in which every born subject of this realm ought to be, and, by the constitution of this land, could be, with a career open before them to rise by virtue and merit to the highest position, to sit with the princes of the earth, and to take their station with the noble and the wealthy. (Applause.) But he would direct the attention of the meeting to other matters, and tell them at once that it would not be sufficient, with views such as he had just expressed, to content themselves with the erection simply of schools. They must go much further. They must look into the whole condition of the people, more especially as concerned their sanitary relations. They must look, particularly in districts such as Lambeth, for it had obtained an unenviable notoriety for filth and misery—they must look into the state of the dwellings of the poorer classes, into the supply of water, into everything which contributed to decency and comfort, and which exalted and preserved their physical condition—for he need scarcely observe that the physical condition was intimately interwoven with the moral condition, and that it was impossible for a man that was trampled down below the level of the brute to walk as a moral being in all the rectitude and newness of life. (Cries of "Hear, hear.") Therefore, let the meeting give all their aid to these objects. Let them engage in this great work, for they might depend upon it that if they would examine into all these matters they would come to the conclusion

to which he had long come, owing to the inquiry he had been necessitated to institute—namely, that a very great part of the pauperism, misery, and vice of large towns arose from the sanitary condition of the people, from exposure to sickness, from depression of health and spirits, from all the evil influences of intemperance, and from a thousand other causes. After cautioning the conductors against making the schools the means of parade, and display, and annual exhibitions, his Lordship stated that he had no objection to any amount of secular knowledge being imparted that might be of use to the pupils in after life, but the great basis of all their teaching must be true, sound, evangelical Protestantism. (Loud cheers.) The pupils must have put before them the saying of the great Chillingworth—"The Bible, and the Bible alone, is the religion of Protestants." (Renewed cheers.) Let the conductors stand upon that great truth, let them build no edifice upon the sands, but let them lay it upon that immovable rock, and they might depend upon it that the school would never fail.

Mr. F. Doulton, the honorary secretary, then read the following statement:—

"The Committee of the Lambeth Ragged Schools, in appearing before the public on the interesting occasion of opening this splendid and commodious building, desire to lay before the meeting some facts respecting its origin and erection. In 1845, a few of the destitute and degraded children, below the level of those for whom instruction is provided by the ordinary means, were gathered together on Sabbath evenings, in the Palace Yard School-room, formerly used as the Welsh Chapel, but for some time past devoted to the purposes of Sunday School instruction. Large numbers of the ragged class of children were thus brought together, and in 1846 Lord Ashley, desirous of extending the benefits of Ragged Schools, after visiting the courts and alleys of this district, met a few gentlemen of the neighbourhood, who formed themselves into a committee for the purpose of providing secular instruction during the week. Soon afterwards the number of children became too large for accommodation in the Palace Yard School, and the South Western Railway Company kindly granted the use of one of their arches. About this time the schools excited the benevolent sympathy of the late Mrs. Beaufoy, who aided it by pecuniary contributions. Her much-lamented death did not deprive them of that good she had purposed in her heart to bestow, for after several munificent donations, Mr. Beaufoy intimated his intention of building new and substantial schools, which should be at once the fulfilment of her benevolent wishes, and a lasting monument to her worth. The result is, the splendid schools in which we now meet, replete with every convenience, and erected at a cost of about £10,000. Anxious that so extensive an erection should at no future time entail expense upon the Committee, Mr. Beaufoy further purposes to invest the sum of £4,000 in the funds, the interest of which shall be devoted to maintaining the fabric in substantial and perfect repair for all time. The Committee are thus wisely left to provide for the educational purposes of the school, which has a tendency to keep them in the healthful and active exercise of watchful oversight and careful prudent management; and while, on the one hand, they call upon all to join with them in gratitude to the founder of so noble an institution, they also make an earnest appeal to Christians of all denominations for that liberal and hearty support which shall best attest their gratitude and prove their sympathy with the objects contemplated in this important enterprise. The Ragged School, which has hitherto been held in Palace Yard and in the railway arch, will now remove to this building, and will meet on Sabbath evenings for religious teaching, and on five nights in the week for secular instruction. The infant school, which has been held in Palace Yard, will also be drifted hither, and will meet in the mornings and afternoons. The sum required for the thorough working out of the plans contemplated by the Committee will not fall short of £200 a year, and it is confidently hoped that those who have faith in the power of education to raise the masses, and thus surround us with a safer and more hopeful community, will not be backward in seconding their purposes. The Committee have only to add, that the Annual Meeting, which has been postponed from December, will be held on the 23rd of April, when the Right Hon. the Lord Mayor of London is expected to preside; and as some slight mark of respect, the Annual Meeting will in future date from the 23rd of April, being the birthday of the founder of this Institution."

The Meeting was afterwards addressed by the Rev. Mr. Christmas, Rev. Dr. Mortimer, Rev. J. B. Brown, Rev. Mr. Aldis, Rev. Mr. Saull, Rev. Mr. Hill, etc.

RAGGED SCHOOL, NORWICH.

On Thursday, the 20th of February, 1851, the first Public Meeting in aid of this Ragged School was held in the Assembly Rooms, Norwich. The chair was taken by the Sheriff of Norwich, Edward Blakely, Esq., who manifested great interest in the object of the meeting, and warmly advocated the cause of the perishing poor.

The Report was read by Mr. B. T. Sharpe, the Treasurer. It showed that the school had been in existence for nearly three years; that, on an average, one hundred and seventy children of the lowest class, of both sexes, were receiving instruction in it every Sabbath evening; and that on three other evenings in the week, classes had been formed for writing, arithmetic, and general instruction, which were well attended. It also showed that much good had resulted from the school by inducing habits of order, cleanliness, and decency. The school was reported to be entirely unsectarian, and open to all denominations, and to be the only one of the kind in Norwich. The Committee found themselves greatly in debt, and for that reason wisely determined to make the claims of the school known to the public, many of whom were ignorant of its existence.

After the reading of the Report, several interesting addresses were delivered by the Rev. J. Alexander, Rev. P. Bland, Rev. G. Gould, Rev. R. Sedgwick, Mr. Fletcher, Mr. Tillett, Mr. F. Pigg, and the Rev. T. A. Wheeler. Letters were received from the Mayor, the Recorder, Sir J. P. Boileau, Bart., and other gentlemen, expressing their regret at not being able to attend the meeting; and donations and subscriptions were announced by the worthy Sheriff, (who is himself a liberal contributor,) from Professor Sedgwick, James Colman, Esq., the Rev. P. Bland, the Rev. R. Sedgwick, Mr. R. French, Mr. Fletcher, and other gentlemen.

DOVER RAGGED SCHOOL.

The first Annual Meeting of this school was held at the "Royal Oak" room, Dover, on Friday evening, March the 21st, on which occasion the Mayor presided. The school was said to be in a prosperous state, through which much good had been effected among the juvenile poor of Dover. The meeting was well attended, much interest manifestedi n the work, and a liberal collection made on behalf of the school.

Original Papers.

THE ORPHANS OF THE POOR.

We have often felt it painfully interesting to listen to the simple narrative of a juvenile outcast. The romantic adventures—the schemes and scrambles for a bare existence—the strange admixture of honesty and deception, simplicity and cunning, of which his character seemed to be composed; the fearful past, the dreadful present, and the hopeless future gathering around him—have sometimes almost forced us to the conclusion, that surely in such circumstances "ignorance *is* bliss," and indifference a sad necessity. Doubtless, the most callous and indifferent are best able to bear up under the pressure of so hard a lot; and those who have no softening recollections of early childhood and happier homes, will be less able to realise the magnitude of their present miseries, or dread the portentous shadows of the coming future. But very different is the experience of many a friendless outcast wandering on the world's highways. However much the effects of a life of vagrancy acting upon a young and plastic spirit, may tend to deaden the sensibilities of his nature, and enable him to laugh and leap even in his wretchedness, yet there are times when the memories of better days will rise up like visions of the past, reminding him of painful partings and severed friendships. As he lies at midnight under a cold archway, burying his naked feet in the damp and dirty straw, he can scarcely help wishing it were a corner of his mother's grave, for ever since the day she died he has neither tasted the blessings of home nor the sweets of sympathy. True, she was very poor—often poorer than she might have been—but even in her drunken moments she often showed a childish kindness, which, coarse though it was, he would wander far to taste again. Often he thinks of that sad morning when he bade her farewell, although he knew nothing of the sea of misery that lay before him. He is willing now to forget her faults, and read the measure of his loss in her better deeds, for in her absence there is nothing left but hunger and the world's frown. He could not prevent her death, but the world treats him now as if he caused it; for frowns and floggings, kicks and curses, are mingled with his daily lot. He did not steal at first, but he soon found that begging was an equal crime—that the same cell was often reserved for the orphan-beggar and the hardened thief. Although he knew nothing of heaven or hell, or a judgment seat, he was afraid of death when his little brother died; but now, in his thoughtful moods, he often longs to share his bed, for he feels sure that in dying soon he had the better fate.

We believe it is a fact, not sufficiently considered, that a majority of those poor children who are sunk in the *extremes* of destitution and misery are in a state of orphanage. In many cases it will be found that the number of parents belonging to the children attending an ordinary Sabbath school is nearly double the amount of those who represent an equal number of ragged children. This may partly arise from the intemperate habits of the parents, and the filthy pestilential dens in which they are forced to congregate; but we have reason to know that in many

instances the parents were decent and industrious, until prolonged sickness reduced them to extreme poverty, and when death came it left the children helpless and destitute.

On a late examination of the minute book of the Grotto Passage Industrial School, we found entries of forty-three boys admitted into the institution varying from eleven to seventeen years of age. The ground of their admission was not orphanage, yet we find that out of the whole number *there was not one boy who had both parents alive;* four had no mother, eighteen had no father, and *twenty-one out of the forty-three had neither father nor mother.* Scarcely have we ever perused a more affecting record of the dreadful consequences of desolate and unprotected orphanhood:—"Father dead nine years, mother dead ten;" "Father dead twelve years, mother dead eleven;" "Father dead six years, mother dead four years." Such commence the first entries of this repertory of juvenile suffering and crime. In very many cases the deaths of the parents form the date of the children's downfall. How could it be otherwise? Often cast upon the open streets, without either friend or counsellor, their first refuge is a low lodging-house, where they are speedily instructed in the arts of thieving, and every possible facility and encouragement afforded them. Nor is it merely in the Grotto Schools that cases of orphanage preponderate, but the facts are similar in connection with every industrial school in London and the provinces. From the examination papers of nearly five hundred candidates for emigration, we find that not one-fourth of the children had both parents alive.

In the usual course of events it is scarcely possible to imagine a case of more unmixed suffering than such as we have heard related by some of those friendless children. The home broken up the very day on which the only parent was buried, the sticks of furniture seized by the landlord, and the poor friendless child left to wander where he might. A case of this nature was lately brought under our notice, the details of which we shall briefly state, merely because they illustrate the experience of many others. A poor working man in Lambeth, when returning one Sabbath afternoon from a Ragged School, found a little boy sitting in a very destitute condition on the steps of a door. There was an affectionate simplicity in his forlorn and desolate looks that particularly arrested his attention. He took him home, supplied him with food and lodging for the night, and on the following morning brought him to Exeter Hall, with the view of obtaining admission for him into the Westminster Refuge. The little orphan was about thirteen years of age, the son of a weaver who formerly lived in the New Cut. His mother died when he was a baby, so that he had no recollection of her. The father died about twelve months since, partly from the effects of drink. His loom and furniture were sold the same day on which he was buried, to pay the expenses of his funeral. When the poor boy returned from the grave he found a man busy removing them. Nothing was left for *him*—not even a morsel of food, a place of shelter for the night, or the sympathies of a single friend. With swollen eyes and a bursting heart he left the empty room, and wandered forth a homeless unprotected outcast. Vainly he searched for a place of shelter, until at last, tired and wearied, he crept into an open cart; there he lay till morning, with the blue sky for his only covering, and watched by the

sleepless eye of Him who hath promised to be a "Father to the fatherless," and the stay of the orphan. For some time afterwards he repaired each night to a railway arch; but even of this slender privilege he was at length deprived, for the police, on discovering his place of concealment, turned him away. After this he took refuge in the *boot* of an omnibus, special permission having been obtained, through the kind intervention of the driver's son. After begging a bit of soap, he generally repaired weekly to a hot-water pipe belonging to a manufactory near the river, where shirt and skin were as thoroughly washed as if under the direction of a Sanitary Commissioner. For upwards of twelve months the poor orphan wandered the streets in this forlorn condition, scarcely ever in a bed, except for a short time when he obtained admission into a workhouse. By his gratitude and attention shown since admitted into the Refuge, he has proved himself worthy of a better home.

Much has been said and sung respecting the claims of the orphan, and not a few have liberally manifested for them a praiseworthy sympathy; but until the establishment of Ragged and Industrial Schools, the only refuge for the orphans of the very poor was the prison or the workhouse. As early as the year 1703, an Orphan School and Refuge was established in London, and twenty-five others have since then been erected; but out of the whole number there is not one available for children such as we have described. In some "preference is given to those descended from respectable parents," and in others to the children of "parents who have moved in the middle and respectable classes of society"—but no provision was made for the orphan child, who could not procure a bed the first night after his father's funeral, and whose only "proxies" were the evidences of want and prolonged suffering. It remained for the friends of Ragged Schools to make provision for them; and certainly there is not one other feature in their merciful designs that ought to secure for them a stronger claim upon the sympathy and liberality of all classes of Christians.

UP, AND BE DOING.

BY OLD FATHER THAMES.

I SUPPOSE that every one of a loving heart, truly desirous of lending a helping hand in any benevolent undertaking, must, now and then, be puzzled in trying to solve this common-place, but very difficult problem—"What can I do and say that will most effectually serve the good cause before me?" To work out this problem, neither the definitions, the postulates, nor the axioms of Euclid, afford us the slightest assistance. Many a head and many a heart has ached without being able to come to any satisfactory conclusion on the matter; but such headaches and heartaches are excellent things. Have you ever, reader, had a headache or a heartache, on behalf of Ragged Schools?

Often have I seen—and I daresay that you have also observed the same thing—the first three or four horses of a loaded wagon, walking along idly, and not so much as keeping the traces tight, but leaving the shafter to do all the work. This is too much the case with benevolent undertakings; for while the greater number of those who engage in them scarcely keep their traces tight, a few warm-hearted shafters take on themselves the principal part of the labour.

If, in Christian enterprises, the work to be done could be more equally shared, it would make the labour lighter; but as there are some who will work, so are there some, also, who will remain idle. Were I, in the event of a division of labour in the Ragged School movement, left at liberty to choose my own allotment, it should be the pleasant task of animating the teachers in the course they are pursuing—I mean the thorough-going and devoted teachers, whose hearts are in their employment—for I cannot help thinking that in encouraging such, in the humble, patient, prayerful, and persevering discharge of the duties they have undertaken, we are oiling the very hinges of the whole machine. If I could be satisfied that I had set the pulses of a hundred teachers throbbing more healthily, and their hearts beating more ardently for the welfare of the cause they support, it would be as a cordial to me.

"Great Fountain, whence all good must flow,
Creator, Sovereign, Saviour,
Deign on their labours to bestow
Marks of thy special favour;
And let their seasons, as they move,
Be times of peace, and joy, and love."

I want teachers to feel that when they go forth to battle against the great Goliaths of juvenile ignorance and depravity, with the sling and smooth stones of God's Word, and an upright intention, that they go not forth alone, but that they are attended with the good wishes and prayers of multitudes whose faces they see not, and whose voices they cannot hear. I want them to feel as David felt, when he said, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; that all the earth may know that there is a God in Israel," 1 Sam. xvii. 45, 46.

"When it is remembered," says an able pen, "that the great majority of the Ragged School teachers had no time to spare, and that what they gave to the instruction of these outcasts was taken from the little time they had for healthful relaxation or mental improvement, it is not too much to say that self-denial has seldom been exhibited on a larger scale, not even in the boasted religious brotherhoods of the Romish Church."

It is said that a sheep-farmer in the Highlands, remarkable for the amount of his stock and sales, while boasting one night over his cups of his doings at Falkirk, and of the vast number of his flocks, was interrupted by one of his companions with the remark, "Why, you are making yourself as great a man as the Duke of Wellington." "The Duke of Wellington!" replied the other, with a look of astonishment, not unmingled with pity—"It was easy enough for the Duke of Wellington to put down his men at Waterloo—some men here, and some men there, up and down in the fields—but let him try to put down ten thousand sheep, forbye (besides) black cattle, at Falkirk Tryst, (station,) and it's my opinion he'll make a very confused business of it."

Now, should any one of my readers interrupt me with the remark, "Why, you are making Ragged School teachers as great as if they were learned professors and doctors of divinity"—my reply must be somewhat after the fashion of the Highlander—"It may be an easy thing for the head-masters of our public schools to impart knowledge to tractable and obedient scholars, but had they tried their hands a year ago in educating a few hundred turbulent and refractory Ragged School scholars, forbye a fair sprinkling of Happy Jacks, Long Bills, Black Joes, and Irish Toms, reckless rogues and vagabonds among them, at Spitalfields, Golden Lane, Old Pye Street, and Seven Dials Trysts, it's my opinion they would have made but a very confused business of it."

While different opinions are held and freely expressed on the success or

want of success of Ragged Schools, teachers will do well to fix their attention, not on what these schools have not effected, but on what they have. And instead of afflicting themselves with the thought that they have done so little, thank God, who in his goodness has enabled them to do so much. This view will animate them, encourage them, and help them, and they will respond to the motto, "Up, and be doing," not listlessly, but with alacrity.

Among the many departments of usefulness in which it is very desirable the friends of Ragged Schools should "up, and be doing," is that of providing striking and interesting papers, very short and very attractive, for distribution. The immoral publications now extant are as numberless as the herrings and pilchards that from time to time visit our shores. How are we to keep up with them? Folios are out of fashion, if we could print them; and if they were not, they would be unwieldy or useless. Quartos are little read, and octavos, and even duodecimos, are not equal to the exigency. I should like to see, floating in the air, like flakes of snow, and falling in the pathway of the youthful throng, innumerable scraps of prose and poesy, suited to the occasion. I should like to see, flowing through the densely-populated alleys and courts of Westminster, Southwark, and the City, a flood of short, pithy, practical papers, that would require but little trouble to read, and impose but little difficulty in committing them to memory. The following piece, that has just attracted my attention, might serve as a kind of model. Some might bear the impress of usefulness, some of morality, and some of religion.

OLD JACOB AND THE SQUIRE.

Dost see that hall, with massive wall,
And Gothic nooks and niches?
The squire lives there, in grief and care,
Intent on getting riches.

But where the trees wave in the breeze,
By gentle zephyrs driven,
Old Jacob prays through all his days,
And seeks for joy in heaven.

Oh, tell me, ye of mirth and glee,
While death is drawing nigher,
Who fares the best in peace and rest,
Old Jacob or the squire?

That thousands and tens of thousands of these would be lost, trodden under foot, and come to nothing, is certain, but thus it is with the seeds that supply us with food—some fall by the way-side, and some in stony places; some are taken by the birds of the air, and some are choked with thorns. Yet are there those that fall into good ground, and bring forth fifty and a hundredfold. "Up, and be doing," you who have the means.

It is wonderful how the desire to do a thing quickens the invention and increases the ability. If the desire to be "up, and be doing" for Ragged Schools, could once be generally called forth, what a glorious reformation might be effected! Men are, however, of different dispositions. Where one lives, another starves; and this remark is true, not only physically, but mentally, morally, and spiritually. One man dies of thirst, where another digs a well, and drinks of the water. One man longs for the fruit that is far above his reach; another climbs the tree and obtains it. One man's mind is not acted on by the beauties of the natural creation; another finds in earth, air, sea, and skies, a thousand thoughts, and the germs of a thousand aspirations. One man lives viciously where there is little temptation; another lives a virtuous life in an atmosphere tainted with immorality: and where one man lives without God in the world, another sees God in all things, fears God, loves God, obeys God, and lives to his glory. These remarks are as practical as they are true.

I have said that it would please me to see floating in the air, like flakes of snow, and flowing through the alleys and courts of Westminster, Southwark, and the City, like a flood, short, pithy, practical papers. The other day I lighted on a paragraph on the subject of ejaculatory prayers, in "Fuller's Good Thoughts," that blended excellently with this suggestion. The words of Fuller are:—

"The principal use of ejaculations is against the fiery darts of the devil. Our adversary injects (how he doth it, God knows that he doth it, we know) bad notions into our hearts, and that we may be as nimble with our antidotes as he with poison, such prayers are proper and necessary. In hard havens, so choked up with the envious sands that great ships drawing many feet water cannot come near, lighter and lesser pinnaces may freely and safely arrive. When we are time-bound, place-bound, or person-bound, so that we cannot compose ourselves to make a long, solemn prayer, this is the right instant for ejaculations, whether orally uttered, or only poured forth inwardly in the heart."

Should any one of Fuller's mind, having ability and inclination, favour the crowded alleys of the metropolis with an occasional shower of ejaculatory prayers, on slips of paper, I think that he would be "up, and doing" to a good purpose.

It may not, perhaps, be so generally known as it deserves to be, that the late Adam Clarke, mindful of the haste with which travellers frequently hurry forwards on their journey, had printed to a great extent the following Collect from the Church of England Liturgy, for their express benefit:—

"O Lord, our heavenly Father, almighty and everlasting God, who hast safely brought us to the beginning of this day, defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord."

Were this prayer offered up in sincerity, every day of the year, by every inhabitant of the great City, old and young, rich and poor, it might be a means of effecting great good; and he that would cause a free distribution of copies of this prayer, would be "up and doing" in a good cause.

When we read of the horrid tragedy of the Black Hole at Calcutta, we regard it as a thing too monstrous to have a parallel; and though the distance of the stage on which it was performed, and the remoteness of the period when it took place, considerably blunt our sensibilities, we yet reflect upon it with mingled horror and indignation; but how little do thousands imagine that so near an approach has been made to this Black Hole in many localities, by the densely-crowded lodging-houses of the metropolis. Were not the demoralising scenes in these pest-houses of suffering and crime well attested, hardly could they be credited. Much has been done by way of reformation, but much more remains to be effected, so that "up, and be doing," is not a motto to be disregarded.

There is one way in which we should all be "up, and doing," and that is in trying, looking up for help, to mend ourselves, that we may be more ready for every "good word and work." Welcome, then, every providence of God, that will bring about this desirable end, even if it be affliction itself.

Welcome that axe,
  Though sharp its edge may be,
That lops the ailing branch,
  And saves the tree.

WHY ARE RAGGED SCHOOLS SUCCESSFUL?

In a series of sound and well written "small books on great subjects," lately published, we are gratified to find that the Ragged School movement has been honoured with a volume* and a place. Professedly, they were neither sages nor philosophers who originated the Ragged School movement, but simple men, actuated by noble motives. But it often happens in matters of circumstantial origin, that small efforts are destined to become great ones because founded on sound principles, even although the originators were theoretically ignorant of their abstract nature. We believe that few, if any, of the *active* supporters of the Ragged Schools have had time, or perhaps the ability, to look at the philosophical side of the question; nor did they feel it necessary. Their primary question was not, "What saith philosophy?" but "What saith the Scriptures?" and having found a satisfactory answer to this great question, they were willing to take it for granted that *true* philosophy was also on their side. The accomplished writer of this "small book" shows they were correct. His chapter on the reasons of their success (which we now transcribe) will repay a most attentive perusal. We earnestly commend it to the serious consideration, not only of *all* teachers, but also of those ministers who often spend their strength for nought, from having—as it appears to us—so seriously departed in their preaching from "the ***simplicity*** that is in Christ:"—

"The details of the last chapter can hardly leave any doubt as to the fact, that the benefits derived from these schools have been both great and lasting. No accidental whim could influence so many human beings of different dispositions, breeding, and locality, during several years; and we must come to the conclusion that some great spring of human nature has been touched, which had not been reached before, at least not in this age. Once, only once before, within strictly historical times, have we seen an influence exerted as powerful and effectual; it was when Christ, and his immediate successors in the work, preached holiness and brotherly love to the world, and rich and poor abandoned all factitious distinctions, and met before God as equals. The slaves of Greece and Rome were as profligate as, and more brutalized, for the most part, than the so-named 'Dangerous Classes' of modern Europe, but from among them was selected many a martyr, whose constancy the persecutors thought to overcome the more readily because of his degraded condition—courage being considered as the privilege of freedom. The ennobling tendency of Christianity disappointed their calculations, and slave and master frequently shared one fate, as they had shared one baptism.

"The warmth of Christian feeling cooled as abstruser dogmata were brought forward; the heart is little influenced by what puzzles the comprehension; and when the belief of abstract doctrines began to be considered as essential to salvation, the understanding was too frequently so busied with their definition, that the simple rules of the early Christian teachers were neglected. With controversy came uncharitableness, and very soon, from loving, the Christians changed to hating one another. The ruling sect, under the plea of caring for the salvation of the ignorant, punished all who attempted to preach any doctrine but the one established by edict; and every fresh sect made it more difficult to unite the family of Christ into anything like fellowship. 'Listen to us,' says one party, 'we have the keys of heaven, and can give you free entrance there. All those who do not enter with us will most probably perish everlastingly.' The denunciations are retaliated: the Dissenter asserts that the clergy of the Establishment do not preach the Gospel; the clergyman marks with severe reprobation all schismatics and heretics; a simple man listens to one and the other, and finds so little that is attractive in either, that he probably remains in a state of indifference, and sleeps while these uncivil epithets are bandied to and fro; saying, perhaps, as a naval officer once told the writer, 'It is not my business to understand these theological points. I look to my own affairs, and they must settle theirs.'

"Was it then to found a theological faculty that Christ taught and died? Was it to set apart an ecclesiastical body zealous for abstract dogmata? Surely not. It was to the poor and the needy, the weary and heavy-laden, that the good tidings were to be

* Philosophy of Ragged Schools. London: William Pickering, 1851.

announced; what had they to do with abstruse discussions as to the mode in which grace is communicated? It was enough for them that they asked and received it; that courage came with the occasion, and that the heart felt the proffered peace. Holiness before a God of purer eyes than to behold iniquity; brotherly affection to all; integrity, and a strict fulfilment of all domestic duties—these were the characteristics of a Christian; and many an one who had never heard of abstruser doctrines, lived and died happily by following the simple rule of 'Do unto others as ye would they should do unto you,' and imitating the example of their meek and holy Master. Alas! how many can we suppose would be saved, if a strictly logical definition of all the doctrines of one church or sect were requisite to the process? And if any can be saved without this, why not all? The scholar may exercise his ingenuity; that, to many, is a pleasant occupation; but let him be content to leave to the simple-minded the simple precepts of the first preachers of the Gospel.

"Such would be the reasoning of a conscientious man approaching the subject without any previous prejudice; but the best have the prejudices of education, at least, hanging about them; for what has been taught us as essential is not easily thrown aside, even though our better reason should be convinced that it ought to be so; and I will not undertake to say, that the worthy persons who have so cordially united in the work of the Ragged Schools, have entirely discarded theirs; but here accident has done what perhaps reason would not have effected so easily; for persons of all sects having seen at once the desirableness of the work, saw also the difficulty of it if any sectarian differences were allowed to be put forward. They loved the souls of these children better than their own opinion on a few disputed points; and, by a kind of tacit agreement, Wesleyans, Baptists, Independents, etc., joined with members of the Established Church, both high and low, in the room in B—— Street, to teach the fundamental doctrines of Christianity without touching at all on more difficult tenets; and the children saw that Christianity was indeed an all-embracing system, since those who parted in their places of worship, met in their charities, acted by the same rules, won love by the same kindness.*

"Nor is it to the children alone that this really accidental circumstance has been useful. To the teachers themselves, thus compelled to make the distinction as to what part of the doctrines currently taught among persons of their persuasion is really essential to salvation, it has been of great service, by opening their minds to more enlarged views, and showing how possible it is to be true servants of Christ notwithstanding differences of phrase, or even contrariety of opinion upon what they have now been compelled to feel are non-essentials. The Churchman, the Independent, the Wesleyan, the Baptist, who have met in fellowship to teach the same Gospel to the poor and destitute, can hardly hereafter stand aloof from each other, as aliens from the household of Christ. They must feel that they are servants of the same Master, though acting in different capacities, and all, from their natural imperfection, falling short, in some way, of perfect service, though striving to the best of their judgment and knowledge. 'Who art thou that judgest another's servant? to his own master he standeth or falleth; yea, he shall be holden up, for God is able to make them stand.'

"The deepest feeling, generally, in the minds of the very destitute, is a sense of the contrast between their own state and that of the affluent whose luxury strikes them at every turn. They complain of the supremacy of the few, by means of which they have monopolized the good things of this world, leaving only labour and want for the masses; and the natural consequence of this is, an antagonism between different ranks which destroys all Christian brotherhood between them. The greater the destitution, the bitterer is this feeling, till all kindly sympathy is lost, and a sharp enmity takes its place. These miserable and neglected wretches revenge themselves on society by preying upon it, and feel the sort of pride in a course of successful robbery which a wild Indian would do in a good hunting expedition—the danger does but give zest to the sport, while success procures abundance for the time being.

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announced; what had they to do with abstruse discussions as to the mode in which grace is communicated? It was enough for them that they asked and received it; that courage came with the occasion, and that the heart felt the proffered peace. Holiness before a God of purer eyes than to behold iniquity; brotherly affection to all; integrity, and a strict fulfilment of all domestic duties—these were the characteristics of a Christian; and many an one who had never heard of abstruser doctrines, lived and died happily by following the simple rule of 'Do unto others as ye would they should do unto you,' and imitating the example of their meek and holy Master. Alas! how many can we suppose would be saved, if a strictly logical definition of all the doctrines of one church or sect were requisite to the process? And if any can be saved without this, why not all? The scholar may exercise his ingenuity; that, to many, is a pleasant occupation; but let him be content to leave to the simple-minded the simple precepts of the first preachers of the Gospel.

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quite at peace. It was this which in a very short time led the first Christians to engage with so much vehemence in controversies relative to the nature of God, the mode in which he was present in Christ, etc. It is a necessary phase of progress, and cannot be avoided but by that dead sleep of the intellectual part which would leave man a mere gregarious animal.

"We may now sum up the causes of success shortly as follows:—

"1. The preaching the Gospel in its simplicity, unencumbered with abstract dogmata; the very form in which the apostles and first teachers of Christianity presented it to the uninstructed multitude.*

"2. The exemplification in the manners of the teachers of that law of love; thus winning the hearts of their scholars, and showing that what they teach to others they themselves believe also.

"3. The satisfying the intellect, as fast as it develops itself, no less than the instinctive affections; and thus engaging the *whole* man in the right course.

"Had a philosopher been set to discover the best mode of influencing man, he could have devised no better plan: for, in the uninstructed, as in children, the natural instincts are strong, but the intellectual faculties weak: both therefore must be guided by instinct till reason gains strength. The social affections and the love of imitation are among the strongest of instincts, as we see in the animal world no less than among the human race: and thus the wish to please, and to resemble those we love, are the first motives to well-doing among such. As the higher faculties gain strength from the cultivation begun by the aid of the affections, they require something more; and then we must be ready to 'give A REASON for the hope that is in us;' and carry the mind forward to objects which have awakened curiosity, with the reverent, yet free inquiry which alone can bring conviction, because it alone can elicit truth.

"To him who has believed on the mere *ipse dixit* of a beloved parent, or a favourite teacher, the time will come when he will say to himself, 'Mohammedans, Jews, Pagans, all believe they are right because they have been so taught by their parents and spiritual guides:—I have no more cause *to know* that I am right than they have;'—and when this thought arises, if the *proof* be not ready, the intellect overpowers the affections, and, however painful the wrench, he discards the belief which cannot be demonstrated: or if that require too great an effort of courage, sinks into indifference, satisfying the eyes of men with outward forms, in which his understanding prevents his heart from any longer taking a share.

"Half the evils of our time have resulted from not duly understanding these laws of human nature; and, with the best intentions in the world, many of our religious teachers have nearly extinguished religion among us, by forcing dogmata on children, and on the uninstructed poor, who are in the condition of children, and need, therefore, to be led by their natural instincts and affections; and then requiring unreasoning submission and obedience from persons whose minds have been awakened by long intellectual culture. The first turn away from the cisterns which hold no water to comfort and refresh them, with parched lips and wearied hearts—what are dry dogmata to them? they understand nothing of these things: the second shrink from anything like thraldom of the intellect; too readily consider the call for unreasoning faith, a proof that the system will not stand the test of argument; and fall into the state of the philosophic heathen of the higher orders, who thought it good policy to support the state religion for the sake of the people, but considered it as not worth their own thought. Were the plan reversed—were the poor and ignorant taught as Christ taught them, by moral apologues and short precepts, by ministering affectionately to their wants, and feeding them as babes, with the milk of the word, we should hardly now be complaining of danger from the lower orders: and had those whose intellectual culture made them long to fix their religious hopes on the basis of sound argument, been encouraged 'to prove all things, and hold fast that which is good,' many a corruption of the pure doctrine of Christ, many a superstition, and many a prejudice, which now are stumbling-blocks in the way of the man of science, would have been long ago removed.

"The teachers of the Ragged Schools have found true philosophy without looking for it:—let us not despise it now that it is found; but having learned the secret of their success, use it 'for the glory of God and the improvement of man's estate'—

* "That 'we should love one another, even as God hath loved us.' 'The pure in heart shall see God,' etc."

and make England an example as to how the 'Dangerous Classes' may be dealt with, so as to make them the strength, not the weakness of the country.

"The inefficiency of ceremonial and dogmatic religion is still more felt where Romanism is the established form of Christianity; and has been fully recognised by those French writers who have treated on the means of reforming those unfortunate classes whose perversion was a source of so much danger to the community. 'One of the causes,' says M. Frégier,* 'which has most weakened the effect of Catholicism on the masses, and yet more on men of cultivated understandings, is the multiplicity of required practices, and the length of the offices. The almoners, or rather the prelates who direct them, will not deviate from the received traditions: this is orthodox, no doubt, but it is not charitable—it is not Christian. The sentiment of religion is a sympathetic affection, like all other affections which give a great impulse to the mind; and like all moral instincts, it is needful in order to awaken it at first, as well as to afford it full development, that we should accommodate our teaching to the wants of those who are to receive it, modified as these will be by the age, the sex, the condition of the person. Hence these women† have always received with gratitude the religious consolations brought them by charitable ladies; women themselves, who could comprehend their first weakness, and the circumstances by which they have been led away; while they have always shown a dislike to the nuns, who, taking their stand on another world than this which we inhabit, wish to subject them to observances which fatigue without amending them, or even offering them any alleviation of their misfortunes. Hence it is that they are cold and unmoved while attending mass, and receiving the instructions of the almoner, while they experience great pleasure in singing hymns written in their own language, and which they can understand. All those who have observed our prisons are struck by the wrong method pursued by the chaplains, and are grieved at the irremediable mischief which they are involuntarily doing to the cause of religion.'

"This must always be the case where a ceremonial religion takes the place of that of the heart and understanding; and if it be thus hurtful in excess, it becomes a matter of concern to all conscientious Christians to take care that religion shall never become a system of wearisome observances in their hands. It is the tendency of all establishments; and since of late the public mind has taken a bend towards ceremony, and the building and ornamenting of churches has sometimes been more considered than the cultivating the minds of those who are to fill them, it is well to see what the result is in regard to the spiritual welfare of those who are subjected to its yoke. The attending public worship may be an act of homage to the Giver of all good, which the soul delights to pay to the Father whom in its inmost recesses it loves and honours; but it may be also an act of cold conformity, utterly without influence on the life of the man, and valueless in the sight of God; and if prolonged to the point of creating weariness it invariably becomes so. He who forbade long prayers and observances calculated to catch the eyes of man, knew human nature well; and in proportion as we disregard his merciful directions, and insist on abundance of outward forms, and 'vain repetitions,' we weaken the feeling of religion, and throw obstacles in the way of our own salvation."

A VAGRANT'S DEATH-BED.

THE winds dropp'd their voice to a whisper of love;
The stars veil'd their bright eyes in sadness above:
With thousands for neighbours, he lay there alone,
His death-bed the pavement, his pillow a stone.

There were palaces near to him, radiant with light,
That kindled a smile on the dark brow of Night,
And music gush'd forth in a stream of sweet sound,
Stealing soft on the dreams of the sleepers around.

But his dull ear was fill'd with the tocsin of Death,
Ringing loudly the summons to yield up his breath;
And his eye dimly fix'd on the sky o'er his head,
Seem'd to follow the track of his soul as it fled.

And cold grew the form on which Famine had prey'd,
But the Demon that vex'd it for ever was laid;
It had drunk his heart's blood, and had fed on its core,
It had wrought its stern will, and its mission was o'er.

Ere long, those who drown'd his last groan with their mirth,
Will slumber like him on the bosom of earth;
And will take no more, hence, of their silver and gold,
Than the starved and the outcast who died in the cold!

Household Words.

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* Des Classes Dangereuses de la Population, tom. 2, p. 254.

† The prostitutes in the prison of St. Lazare.

Plans and Progress.

RAGGED SCHOOL ADDRESSES.—No. II.

THOSE who can avail themselves of the simple sketch which I now present, will best understand how much its value depends upon the outline being filled in judiciously, and they will remember in doing so, that the figures and words in brackets are intended as indications of arrangement, and not as divisions to be formally noticed in the delivery of the address.

Describe the sea-shore when the tide has ebbed and leaves the long flat sands uncovered—near this a high, rugged cliff of rock, supporting a well-built house. Suppose a man for whom this house had been made ready, was to say, "This rock is too steep and difficult to climb; there are only few people upon it, and I don't know them. I would rather build another house for myself upon the sand. It will be so easy to remain there and dig the foundation; there are plenty of my friends on the same place; I don't believe that the tide will ever come in upon it, and if the storm *does* come, surely it will be time then to get into the house upon the rock."

What should you think of such a man? Let us see what God says as to this man's choice. "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto *a foolish man*, which built his house upon the sand," Matt. vii. 26.

[Building on Christ.] Now, God has given us Jesus Christ as a rock, on which we may have a house, and we must get into that house at once, by being joined in our hearts to the Saviour. We are only building on the sand if we think that anything else can stand when the storm comes; if we trust to our prayers or reading the Bible, or our Sunday school, or to our being honest, or truthful, or obedient, or kind. All these will do well when we are once in Jesus, but the storm would sweep them all away unless we are firmly joined to Him before it comes. The foolish man had many reasons for building on the sand. Listen to the reasons why the rock is a better place:—

(1.) *It is safe from the storm.* In Palestine the rain-floods come suddenly, and then the streets of the towns are like rivers; and so, when the wise man had built upon a rock, it says, in the 25th verse, "The rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." A short time ago, a lighthouse was built upon the Goodwin Sands, near Ramsgate, but the first storm carried it away. It was built again, and another storm washed it away; and a third time it was built much stronger, but all was of no use, for it was founded on the sand.

(2.) *It is safe from enemies.* Fortresses or strong towers are built on high rocks. Jerusalem is on a high rock, and in Egypt there is a little town perched on a rock so steep, that every person must be drawn up to it by a rope. It is safer to be alone in such a place than to be with thousands of people in a town on the sand when the enemies' soldiers come to destroy it. Bad thoughts and temptations are our enemies, and all your bad companions cannot save you from the Devil when he tries to destroy your souls; but even if you are quite alone with Jesus you will be safe.

(3.) *It is a shelter from the heat.* We do not need rocks in this country to keep us from the heat, but in hot countries you cannot bear the burning sun. If you rest there under the shade of a tree, the scorching sunbeams soon find their way through the leaves, and you cannot rest in peace. So it is with our souls, for our consciences can never rest quietly until we make a friend of Jesus Christ, who is "like the shadow of a great rock in a weary land." The best water comes out of the rock; the water found in the sand is not cool nor sweet; and so you will find that Christ refreshes you more than all things in this world.

(4.) *The rock is strong and steady.* If you put a heavy house on the sand it will sink into it. Christ can bear all the load we have to put on him—all our sins, and cares, and sorrows. When people are travelling, they do not care whether the house they rest in will last for a long time or not; they can live, even in a tent, but if they build a home they wish it to last well. Now, the sand shifts about, and if you

trust in this world, you will find that it is always changing; but if you make Jesus Christ your home you can live in him always. "He is the same yesterday, to-day, and for ever"—if you make him your friend to-night, he will be the same at the judgment day, and millions of years afterwards.

[II.—*Only on Christ.*] It is not safe to build a house upon a great stone—the stone will shake when the storm rages, or it may be thrown down by an earthquake. In some ruins on the Nile there are large stone pillars standing, and people have built houses on the tops of each of them. If anybody trusts to saints, or apostles, or ministers, or teachers, he is building only on stones, and unless these stones stand on the rock they will fall too. But surely it is much better to build ourselves upon the solid rock at once. It will not do to trust partly to our good works and partly to Jesus. This would be like building a house half on the sand and half on the rock, for the whole will fall down when the sand is washed away.

[III.—*On Christ freely.*] If the Queen's palace were opened to-morrow to all the children in London, what a number would go to live in it! The Saviour says, "In my Father's house are *many* mansions," that is, plenty of room for all who choose to come. Elijah lived in a cave, and the rock was above, and below, and around him, and he always felt that he was in a rock. Jesus asks us to come and "live *in him*," so that we may feel him round our hearts on every side. If any of you were asked to live in a gentleman's family, how careful you would be to please him! When we are living as part of Christ's family in this world, we cannot go on lying, and stealing, and quarrelling, but our hearts get more holy every day, until Jesus brings us to the rest of his family in heaven. The building on Jesus Christ the rock is not only for the rich and clever, and grown-up persons, but for the poorest and most wretched, and ragged and stupid children, who have no homes nor friends, who steal and tell lies, and are cruel, and have very wicked hearts, if they will only feel sure that Jesus has died to take away all their sins, and then he will enable them to turn from all these bad things, and the Holy Spirit will come unto their minds and live with them.

[IV.]—Now, why does not every one choose this Saviour who is like a rock? (1.) Because they do not believe *in their very hearts* that a great storm is coming after death, which will carry them away unless they have given up earthly things. (2.) Because they like to build on the sand, to live in sin, and make a pleasure of it to do their own way and as other bad people tell them. (3.) Because they wish to take as little trouble as possible about heaven and their souls. (4.) Because they are too proud to confess that all their own ways are bad, and they will rather serve the devil when he lets them please themselves than make their minds uneasy by thinking about their sins and about God. (5.) Because their hearts are so desperately wicked, that they hate God and all heavenly things, and they put them out of their thoughts, and try to live an easy life, without thinking about those things which seem dull and tiresome. (6.) And because they think, as so many people are going on in the same way, that, "somehow or other," it will be all right with them at the last. This is exactly what men thought before the flood came, and they were drowned—it is what those in Sodom and Gomorrah trusted to, but they were all destroyed—and the wicked Egyptians thought the same, but they all perished in the Red Sea.

Oh! remember to-night what happened to the foolish man who built upon the sand, and if you want a place of safety from the anger of God and the wickedness of man—a place where your soul may be refreshed and be at peace, and a place which will last for ever—believe and trust in Jesus Christ, for he will receive you, however bad you may be, and he will change your hearts, and at last bring you safe to heaven.

Temple. *(To be continued.)* J. M.

A BATCH OF EMIGRANTS' LETTERS.

Of course our readers are all aware that in "teaching trades" to the boys of our Industrial Schools, it was not our intention (although we have been charged with it) to place them in competition with ordinary workmen without serving a regular apprenticeship. Our chief object has been *practically* to inculcate habits of industry. In doing so we have found tailoring and shoemaking more convenient and useful branches of employment than any other; for by these means the boys were enabled to reap the fruits of their own

labour, and personally to feel the benefits of patient industry. It has often afforded us no small pleasure, when putting the question to a once ragged urchin, "Who gave you that nice jacket?" to see the eye glisten, and his countenance brighten up with a degree of self-satisfaction, and, stretching himself an inch higher than usual, he would manfully reply, "*I made it myself.*" Of the moral effects of this training upon the mind of such a youth—making him feel for once that he is somebody—we leave our readers to judge. We have also felt assured that to lads emigrating to the colonies, a little knowledge of tailoring and shoemaking might be of essential service, especially to those living in the *Bush*, where the hut of the nearest cobbler may be five miles distant, and that of the tailor ten. It has therefore been the practice in some schools to teach intending emigrants *both* tailoring and shoemaking, a useful knowledge of which they have been found to acquire almost as speedily as if confined to one department. They have generally been supplied with a few cobbling materials as part of their outfit prior to embarkation.

It is gratifying to find that numbers of these lads when on board have not only made themselves "generally useful," but have also turned their industrial knowledge to a profitable account. We have often been afraid of the bad effects of four months' idleness on sea, and hence the very great pleasure which the perusal of the two following letters has afforded us.

The writers went from the Grotto Passage Industrial Schools. The first letter was addressed to Capt. Holland:—

"*August 1st*, 1850.

"HONOURED SIR,—I now return you my humble and hearty thanks for thy goodness and kindness to me during the time I was in the school. I left London on the 1st of December, and reached Adelaide on the latter end of March. I am very sorry to say, but we could not find out the Rev. Mr. Fulford; Brown and myself where out for two or three days, but we could not find any account of the gentleman. The boy Osborne got a place and went off without speaking or seeing into the letter. The boy Floyd got the next chance, and Brown and myself where left behind, and on returning to the ship I found out a master which he took me one and twenty miles into the Bush, where now I am happy and doing well. But I am very sorry I cannot tell you what has become of Brown after I left him; but I hope you have heard from him and the other boys too. Sir, give my kind love to the gentlemen of the Committee, and tell them that I am very thankful for the kindness they have done for me and for the trouble they have taken with me. We had werry fine weather coming out, and we found the needles and thread very handy. Brown had the first chance, and what with the attending the passengers and tailoring, he cleared £2. 10*s.* to £3; Floyd 10*s.*; Osborn 2*s.* 6*d.*; Clovier £1. 5*s.*, tailoring alone. * * *

"I hope the boys are all quite well, and are ready to follow the other boys. Sir, I have no more news to tell you, but I hope in time to come I shall be able to return my humble and hearty thanks for me and likewise for the other boys.

"I am, your humble servant, R. C."

"*Residence—Gawler River, Mr. Magar, farmer.*"

"This is truth, Sir."

The following extracts from the minute book of the Grotto Passage Schools, will be interesting, as showing the position and character of the lad who wrote the letter which follows, prior to his admission into the institution. The first entry was made when he was admitted, the second just before he embarked:—

"C. P., aged 15.—Father dead four years, (a soldier in 2nd Life Guards.) Mother in workhouse infirmary in a state of insanity, caused by the misconduct of his brother and himself. A sister, 19, assistant in Charity Infant School, and a younger brother, 13, in workhouse, (had been in prison *six* times.) He is now quite destitute. Sister unable to maintain him. Can get no employment as he has no character. Been imprisoned four times—twice for seven days, once for six weeks, and once for three months; very anxious to be admitted; wishes to go to sea." * * *

"C. P. was also imprisoned four different times, and was well known to the police as a very expert thief. He applied for admission when he was quite destitute, with a

full determination of abandoning his former companions and former habits, although he was notoriously depraved up to that time. From his exemplary conduct there is good reason to believe that he did not swerve from his good resolutions. He was always very willing and obedient, clean and industrious, and seemed very anxious, both by example and advice, to promote the welfare of the other lads. He is a boy of very considerable intelligence, naturally endowed with very clear faculties; and now that they are directed into the proper channel it may be hoped that he will yet make a very useful member of society."

"DEAR SIR,—I address these few lines to you, hoping you and all my kind friends are quite well, as this leaves me at present. Please to remember me kindly to all the ladies and gentlemen of the Committee, and tell them that I am very happy, and thank them for all their kindness to me. We arrived here on the 28th of August, after a voyage of nearly five months. We had a very safe passage, considering, for we only lost two boys (!) belonging to the ship. We lost one of them by the Cape of Good Hope, the other by Port Philip. I am at work for a gentleman of the name of Brown, at Heidelberg, about eight miles from town, and I am very happy. I have engaged for six months at 3*s*. 6*d*. per week the first month, and 4*s*. for the other five months. I have to look after horses. I hope my brother Alfred is a good boy, and will soon be out here. I am the only one that stayed here, Armstrong and Smith are gone to Sydney, and Lawrence stopped at Adelaide. Armstrong and me earned about £4. 10*s*. each on board the ship. I went ashore at Adelaide, and spent a good deal, for we were there fourteen days, and it cost me 3*s*. every time we went ashore. I had about £1. 4*s*. when I arrived at Port Philip. I paid 10*s*. for a week's board and lodging, and bought some clothes, and at the end of the week I had no work. As I was going out on Saturday, I met Charles Waring. He is living with Mr. O'Brien; I stopped there for three days, and then I got work. I am much more happy here than I was at home, for I have a good place and a very good master. I am at work in the Bush, and it is much better than being in the town, for there are no shops to spend your money at. I like Port Philip very much; it is a much better place than Adelaide. This country is very hot, and the natives are very harmless and very quiet; they are walking about the town all day. They do nothing, for they will not work. I have seen Regus, Clackson, Chacker, Moxon, and Gardiner, and they are all doing well. I hope my brother is a good boy, and will soon come out to me.

"Dear Sir, I remain, yours affectionately, C. P."

Our next epistle is from a lad who went from the Ragged School in Union Mews. It is due to the writer to state that the only improvement we have made upon the original copy has been the insertion of capitals (where omitted) at the commencement of each sentence:—

"*Melbourne, Port Philip, October 23rd*, 1850.

"MY DEAR FATHER AND MOTHER,—I have at last arrived at this port after a quick and pleasant voyage of a hundred days from Plymouth. We left on the tenth of July, about half-past three; we then considered we had fairly started on the voyage we had anxiously looked forward to. There were in all sixty-four passengers, of whom the greater number were Scotch people. I will now endeavour to give you some idea of a trip to the Australian colonies. In the first place, when the ship is under weigh, you cannot but feel strange and lonesome to think upon leaving everything dear to me and to seek a home upon a foreign shore; and then, upon the other hand, we were much encouraged to hear the good account given by the sailors. But this will wear off in a few days, when you come to join in the excitement of the voyage. The passengers are divided into messes of five and six in each mess, for which you must be provided with bags, a bottle, and tin dish or two to hold the stores, which consist of flour, raisins, preserved potatoes, treacle, pickles, vinegar, tea, coffee or cocoa, butter, sugar, lime-juice, etc. The rules on board of a passenger ship are far more comfortable than those of an emigrant ship. We had Divine service on board; it was performed by the captain, and I can assure you it was a very imposing sight upon a calm day to see all on board how earnestly they joined in their prayers for mercy. The outfit for a passage must consist of some very warm clothing. We did not have but about six weeks' warm weather, for I believe our captain was trying the circular route, by which we went a long way to the southward, so that for the remainder of the voyage it was as cold as any winter at home. The first thing that will attract your notice is the immense

number of flying fish we meet with. Then in the warm latitudes we next caught two sharks. The fish is generally seen by some person. They then get a large hook and a piece of pork, about three pounds. This they keep dropping into the water, the shark being obliged to turn on his back to bite. When hooked, a rope is passed round his tail, he is then hauled on deck by the passengers, and they begin to cut any choice part they may wish for, the sailors having the privilege of the jaws. We next fall in with large birds called albatross, booby, Cape hens, and some small ones called Cape pigeons. These are all caught with hook and line, so that it would be well worth laying out a shilling or two in hooks and a line as there are plenty of fish to be caught, and I can assure you a piece of fish is very acceptable after being so long without any change of diet. It is laughable to see the anxiety of the passengers, inquiring every day what latitude and longitude they were in, consulting all the books and maps they could muster, and every time they hove the log the cry was, How many knots is she going? We had a few puffs of wind, but nothing of any consequence. We made the land on Tuesday, and we were beating about until the following Friday, when we dropt anchor in Hobson's Bay, Port Philip, about ten o'clock in the morning. The Custom and Health officers having been on board, the signal was hoisted for a steamer, and in ten minutes we were steaming up the Yarra Yarra river, until we arrived at the Melbourne Wharf. I then, upon the payment of a shilling for the steamer, jumped once again upon terra firma, after having been knocked about at the rude mercy of the winds and waves for fifteen weeks.

"The streets of Melbourne are fine wide ones, and some very nice shops in it, and I was altogether very agreeably surprised. Provisions are very cheap, and there is plenty of demand for labour. I might have gone to work the day I landed, but I stopped a week, and I am now getting twelve shillings a week, with rations and lodging. The other boys have gone up the Bush, two for eighteen and two for twenty pounds a year. I should advise Charley or any of my cousins to come out if they can, as there is plenty of work and good pay for almost any trade, Charley's especially. Show this to my kind friend Mr. Short, tell him to give my respects to Miss Woolley, Mr. Hepburn, Mr. Keogh, Mr. Dart, Mr. Lowe, all the gentlemen and ladies connected with the school. Give my love, also, to my schoolfellows, and I should like to see a few of their faces out here. Please to send word how you are situated, and remember me to all my friends and relatives, they being almost too numerous to mention individually. Please give my kind love to my sisters and brother, and also to Caroline Hull, and accept the same, my dear father and mother,

From your affectionate son, J. M."

DEPARTURE OF EMIGRANTS.

We have to announce the departure of nine youths from the Ragged Schools, *via* Liverpool, for Australia, on the 28th April, per the "Constitution." They were connected with the following schools:—Hoxton Ragged School, 4; Field Lane, 1; North Street, 1; Ragged Dormitory, 1; Compton Place, 1; and Grotto Passage, 1. Total, 9.

We have great pleasure in stating, that the Directors of the North-Western Railway have generously consented to allow the youths about to emigrate from the Ragged Schools, to proceed to Liverpool per the third class trains, *at one-half the third class fare*. An additional saving will thus be gained to that already effected by sending them to Liverpool.

Repayment of Loans to Emigrants.—From a letter just received from Melbourne, we are happy to learn that of a considerable number of young men, pupils at the Grotto Passage Ragged School, half of whose passage-money had been lent to them by a gentleman interested in the school, all have repaid the money, which has been placed in the hands of the Lord Bishop of the diocese, to be expended in affording religious instruction to the settlers in the distant cattle and sheep stations of Victoria.

THE SHOE-BLACKS.

One morning, bordering upon "Magazine-day," the March winds were blowing fitfully, the clock had just struck two, and all worthy people, except editors and outcasts, were enjoying the sweets of unconscious slumber. We had just completed our "Notices" by a brief reference to the "polishing brigade;" and feeling glad that the labours of another month were ended—wholly unconscious of the act, we fell into the arms of "nature's sweet restorer" somewhat prematurely. Suddenly we were forced into a severe discussion with a tall and apparently "broken-down" gentleman, who, in a state of great excitement, demanded the immediate services of a shoe-black. How the announcement so recently penned could have gained such unexpected publicity, we knew not; and why our strange and importunate visitor should have called upon us at so untimely an hour, or evinced such anxiety for a thorough polish when his boots were literally covered with mud and water, was to us equally mysterious. Strongly suspicious, however, that he was really more anxious for a comfortable lodging than a pair of clean boots, it was thought advisable to terminate the controversy as speedily as possible; but scarcely had we time to resume our seat, when a volley of stones came dashing through the windows with tremendous violence. Startled by the sudden crash, we sprang up in terror—but more pleasing was our second surprise, when we found the stones to be nothing more than a few heavy drops of rain, and our formidable visitor the spectral hero of a hasty dream!

The recollection of this circumstance has sometimes made us wish that those who expend all their sympathies for the poor at evening meetings, and never learn to "show their faith by their *works*," might now and then be reminded of the omission by an occasional call from our gentleman visitor. We are not sure but the practical effects might prove more beneficial to the cause of Ragged Schools than the distribution of some scores of circulars and appeals; for, ever since the occurrence to which we have alluded, our interest in the shoe-blacks has greatly increased. Full of fresh enthusiasm, we attended a meeting of the Shoe-black Society a few evenings afterwards, quite expecting that the views and feelings of every one present would be quite in harmony with our own. An excellent feeling pervaded the meeting, and very able speeches were delivered in defence of the movement, which to us appeared a needless expenditure of time and energy, in attempting to prove what every one believed. But in this we were mistaken. Some ladies and a few gentlemen present were decidedly opposed to the whole scheme, and this all the more as they were zealous friends and liberal supporters of Ragged Schools. Now, although we are very sure that the remarkable success that *is* attending the effort will prove the best argument in its defence, yet we think a brief reference to the chief difficulties of our friends may not be considered out of place. They seemed to think that the employment was of a nature not sufficiently removed from the street occupations and vagrant habits to which the boys have been hitherto accustomed; that it contained nothing of an elevating tendency, *but the reverse;* and that, even if sufficiently remunerative, they should not be encouraged to view it in the light of a permanent occupation. For our own part, we cannot see why the employment of an industrious shoe-black should not be considered as honourable in the eyes of his employers, and kindle up as respectful feelings in his own mind, as that of the workman who made the boot and gave it its first polish, the respectable operative who made the blacking, the "dyer and scourer" who lives next door, the footman who brushes his master's coat, or the aspiring "young boots" himself, who hopes one day to be a footman. We see no degradation in honest and useful labour, whether it be performed in the open fields, the crowded streets, the workshop, or the counting-house; and we consider that the poor lad who, as we think, adds to our respectability by cleaning our boots, cannot by that act be doing an injury to his own; and that he is not the less entitled to our gratitude and respect because he studies our convenience by waiting for us in the streets.

We think it due to the active members of the Committee to state, that the arrangements have been made with so much judgment and prudence, as to secure not only the successful working of the scheme, but also to further the moral and spiritual interests of the lads employed.

They are placed under the care of an active superintendent, who meets them each morning, reads the Scriptures, and offers prayer before they go out to their work, visits them several times during the day at their respective stations, assembles them again

in the evening to receive the proceeds of the day's labours, * pays each workman his allowance, and in company with one or more members of Committee, closes the proceedings of the day with religious exercises. A small library has been procured, from which they are supplied with books suited to their wants and attainments. In every instance the strictest integrity has been observed by the boys—in some cases even to a scrupulous extent—for when money has been given them apart from their earnings, they have voluntarily cast it into the common treasury. The average earnings of each boy for the first three weeks were as follows:—First week, 7*s.* 6*d.*; second week, about 10*s.*; and third week, 9*s.* Nor can the employment be considered as an encouragement to idleness, when it is stated that some of the boys have cleaned as many as thirty-six pairs of boots in one day. They have greatly improved, both in habits and personal appearance; and those who originated the scheme are led increasingly to feel, that it is being owned and blessed by God for the present, and we trust permanent benefit of those poor lads who would otherwise be wandering the streets in idleness, enduring much privation and suffering, and thereby exposed to innumerable temptations.

Editor's Portfolio.

DAY AND NIGHT IN THE LANES OF LONDON.

A SMALL "fly-leaf," bearing the above title, lately found its way into our "portfolio;" as it seems to enter fully into the details of its own history, it will not require a long introduction from us, in order to secure for it a patient hearing:—

"Passing along Old Street, towards the City Road, there is a parish church; its gates are thrown open every Sabbath, and the bells ring loudly inviting all who hear them, rich and poor, young and old, to enter. A few hundred yards eastward there stands another—a very short distance from which rises the lofty walls of one of the most thickly-tenanted workhouses in the metropolis. The midnight traveller, when passing this stately building, is often startled when he almost stumbles over a dreary group of haggard, homeless mothers and children, crouching and shivering on the damp ground around the steps of the bolted door. Proceeding from Old Street, along Bunhill Row, we find another church, which, from its proximity to an alley-world teeming with a poverty-stricken people, we might expect to have become the poor man's sanctuary. Westward from Bunhill Row stands a chapel, supported by men so largely imbued with a missionary spirit, that they have not only sent many of their sons to preach the Gospel to 'the perishing heathen,' but have also contributed hundreds of pounds annually for similar purposes. On our way from Barbican to Old Street, we find another church, closely adjoining the Charter House with its large ecclesiastical revenues. If church and chapel accommodation were all that is required to make a people virtuous, surely the inhabitants of this district, surrounded by these stately sanctuaries and numbers of others in the immediate vicinity, would be patterns of all that is worthy of imitation. But are they so? Let us take an early walk through the thickly peopled region, and see.—

"It is Sabbath morning. The city clock has just struck two. Passing along Golden Lane, we observe the shops are shut, and so are the *front doors* of the numerous public-houses; but here and there drunken men and half-clad women are making their escape by private doorways. Presently we are

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* Each boy receives 8*d.* daily, which is paid out of the Society's funds, and must be repaid before he can derive advantage from his earnings. The amount earned daily beyond 8*d.* is divided into three parts—of which one is retained by the Society for expenses, another is paid over at once to the boy, and the remaining third is placed to his "banking account," to be applied to his future benefit.

startled by cries of murder from an adjoining court. But the police are afraid to enter—and so are we. A strange mixture of oaths and arguments proceed from nearly a score of tongues—men, women, *and children*. Sticks, stones, and a variety of similar weapons are in full exercise, and blood streams profusely from the faces of the combatants. The screams of one female are louder and more bitter than the rest; she is the wife of that half-naked man with the bleeding face who was decoyed into the whiskey-shop when passing, and robbed of his week's earnings. Vain is the effort to recover them, for he barely escapes with his life.—

"We renew our visit at half-past ten. The church bells have just begun to ring their Sabbath welcome; but neither the Sabbath nor its Lord are recognised by the dwellers in this dismal place. In one narrow thoroughfare there is perfect quietness; but much business is being done, for generally the 'takings' of one Sabbath morning exceed the returns of the other six days. Almost every shop is a receptacle for stolen goods; thieves and drunkards are the chief customers. But the adjoining street presents a still more busy scene; never did fair or market exceed the ungodly bustle. Hundreds of bold, ragged, unwashed women are moving to and fro in the crowd, whose cheeks for many a long year were never tinted with the blush of shame. They are sowing an awful harvest in their wretched homesteads, shortly to be garnered up in the prison and the workhouse.—

"Sabbath evening comes, and at nine o'clock we are again on the spot from which we were glad to escape at two in the morning. Strange sounds again startle us. They are not the cries of wrath and murder as before, but the laughs and jokes of boys and girls, dancing to the merry notes of the violin!—

"Further details are not required to depict the moral character of such a colony. 'We speak what we do know, and testify that which we have seen.' We have listened to the cries of murder—pressed our way through the crowds in the morning market—seen the dance on the Sabbath evenings, and listened to the unhallowed music. Nay, more, we have often beheld their withering effects on youth and age. We have seen the young dashing headlong into the vortex of degradation and shame—the mother and her daughters walk the streets in company. We have conversed with those who were living under the very shadow of the house of God, yet had not been in any place of worship for twenty-four years.

"What has been done to evangelise this seat of heathenism? Much more at one time than now. Twelve months ago, there were two City Missionaries labouring there—*at present there is not one*. They have both been withdrawn from want of adequate support. Once a devoted band of zealous Wesleyans effected much good; but they, too, have been removed.

"A Ragged School yet remains, and an effort is now being made to extend its operations. From three to four hundred children have there been receiving gratuitously the elements of a religious education. From sixty to eighty girls have met weekly for instruction in needlework. They have made upwards of three hundred articles of clothing for themselves, and many have given evidence of a decided improvement in morals, conduct, and appearance. The effects have been felt in their homes, and it is believed that not a few have been saved from absolute ruin. It is for the purpose of accommodating a larger number (two hundred more) of these poor girls, that the school-room is at present being enlarged, and which will involve an outlay of £120. Towards this amount Lord Ashley has kindly offered to give £40, from a fund placed at his disposal by a lady, provided the remaining £80 is *first* raised by local subscriptions. As this must be done by the middle of May, prompt and liberal assistance is therefore earnestly solicited. Surely no stronger plea could be urged than the dreadful condition of the female portion of such a community. Every one of them, as they grow up, will either become a curse or a blessing to society; nor are we to expect they will ever be useful servants or virtuous mothers, if left to be educated in the streets or at the Sabbath

evening dances. The Committee feel it impossible to raise funds for the support of the school in its own neighbourhood; its very existence, therefore, depends upon the liberality of the public. Must it yet share the fate of the City Missionaries?"

THE FARMER'S DAUGHTER.

"In due season ye shall reap, if ye faint not."

An eminent living minister, when he left the college at which he studied, went on a visit to some of his relations. A neighbour of theirs invited some friends to meet him one afternoon at a social party. Among them was a female, who retained marked traces of a recent and very severe illness; and she related to the company the incidents of the deep affliction through which she had passed. She had been taken ill, and gradually became worse, until at last the physician who attended her said to her father, "I have no hope of your daughter now. It is impossible she can recover; and I wish you to tell your child what I say." She was one of seven children. Her father, who was a farmer, had made a large sum of money during the war: everything he touched seemed to turn into gold. His children were taught to think of hardly anything but the art of acquiring wealth; and gold appeared to be the only god worshipped in the family. The father, however, was much distressed at the idea of parting with his daughter; for she was a favourite. It was two days before he could bring himself to speak to her on the subject; but at last he told her what the physician had said. She received the intelligence with great composure; and said, "Well, father, if I cannot survive, I should like to have all my brothers and sisters about me once more before I die." They were sent for; and father and mother, two brothers, and four sisters, surrounded the bed of the dying favourite. No doubt it was a mournful scene. When she had bidden to them farewell, she said to her mother, "I should like to give something to each to remember me by when I am gone;" and her clothes, her little jewels, and her money being brought to her, a little parcel was made up for each as a memorial of her when she should be dead. Contrary to all expectation, however, she from that day began to amend; and at the time of her appearing at the little party, she had pretty well recovered.

When she had finished her recital, the young minister observed to her, "It is not often that a person is brought so near the gates of death, and comes back to tell us how she felt. I should like to know what the state of your mind was, when you thought you were going to die!" "Oh!" said she, "I was very happy." He replied, "It is a solemn thing to appear in the presence of God, to give an account of every thought, and word, and action. To what place did you expect to go, when you died?" "Why, to heaven, certainly," said she. "So does everybody," he replied. "If you ask the drunkard, and the Sabbath-breaker, and the liar, they all hope to go to heaven. But on what grounds did you found your hope?" "Why, I never did anybody any harm; I had always been dutiful to my parents, and an affectionate sister, and kind to my neighbours." "Oh!" said the young minister, "that is delightful so far as it goes! It is pleasing to think of one who was a dutiful daughter, and a kind sister and neighbour. But had you no other grounds for hope?" "No," she replied; "were they not sufficient?" He made no direct reply; but said, "I am very thankful you did not die." "Why," she inquired sharply, "do you think I should not have gone to heaven?" "Yes," said he, "I am sure you would not! You were hoping to go to heaven without Christ! The Bible knows nothing of sinners being saved without Christ. You were resting on a false foundation; and had you died, that foundation would have given way, and you would have fallen through it into perdition." She was impressed and arrested, and begged the young minister to instruct her. He

explained to her the way of salvation; and God blessed what he said to her conversion.

Having now obtained light in her own soul, she could not be at rest while her friends were still in darkness. "O that my father were here! I am sure he knows nothing of all this!" In two days she left the house where she was visiting, and returned to her home. She soon found an opportunity of speaking to her father. He was surprised and alarmed, and gave her this decided answer: "I desire that you will never speak to me on this subject again. It has never before been brought into my family; and I beg I may never hear of it more." She spoke next to her mother, who also was surprised and distressed, and said, "I am your mother; I am not to be schooled by you. Let me hear no more of this." She then tried her brothers and sisters, and had to endure a long season of persecution; everyone wondering what had happened to Betsy. But she gradually won them over by her sweet and amiable deportment. At length she obtained permission from her father to have family worship; and twenty persons assembled, night and morning, at that house, while she read the Scriptures and prayed. A minister in the neighbourhood had the happiness of admitting into his church nine ploughmen from the estate on which the farm stood; and they all dated their conversion to the efforts of the farmer's daughter.

The young minister who has figured in this anecdote went abroad as a missionary, and long acted a distinguished part, for Christian usefulness, on the continent of Europe. On his return to this country, he paid a visit to the farm. The father, who had now grown to be an old man of eighty, came out to meet him; and while his silver locks flowed down on his shoulders, he exclaimed, "Now, sir, we are a whole family going to heaven, through Christ. And dear Betsy has been the instrument of accomplishing it all."

TWO YOUNG ADVENTURERS.

At a recent meeting of the Dundee Industrial Schools, the Rev. J. Burns, one of the speakers, in showing the advantages of such institutions, not only in a moral, but also in an economical point of view, introduced the following startling extract, from the confession of a reclaimed thief:—

"He and another young man, on the first day of their expedition from Manchester, made about £4 by picking pockets at Chorley. They then went to Preston, and in a fortnight 'got a decent sum—about £30.' Thence they went to Garstang, where they took £12 from a drunken man. In the ensuing week, at Lancaster and Carlisle, they did 'very fair.' In a short time they went to Hexham, where, in about three minutes, they 'flattened the nose' of a flour dealer, and relieved him of £25. They left for Newcastle that night, and got into a warehouse, from which they took goods to the value of £15. To Durham they next proceeded, 'to look at the Cathedral, but did nothing there,' and were equally unsuccessful at Darlington; but at Stockton, in the following week, they made about £12, for which they were apprehended, and had a month of solitude in Durham jail. On their emancipation from this *duresse*, they went to Sunderland for a week, where the party making the confession could find no other book but the Bible, in which he read a passage that troubled him for some weeks. On the road between Sunderland and Shields they made £8; 'and determined to work back to Manchester.' Before they arrived at York, they 'were low,' and had only made £14. 10*s*. At Leeds they 'got some little—about £10;' at Bradford, £3; and arrived in Manchester on the 25th of May, from which they went to Ashton and Huddersfield, and obtained £10 by picking pockets, but 'had to fly very quick.' Wakefield 'stood' 25*s*.; and Selby and Hull 'some few pounds.' At Beverly and Scarboro' they made '£30 at two hauls;' and at Hartlepool 'we lit on

an old sailor just landed, who had got £25, (his wages just received,) and picked his pocket.' On they drove to Edinburgh, where we 'drawed' a grocer's till, which yielded £30. At Glasgow they were a fortnight, 'got about £20 the day before we went out, to help us on the road.' Thence to Greenock, which is described as 'a pretty town, but we did not choose to do much.' Ayr yielded a more liberal return in £50, which was taken from the pocket of a female, but which roused the hue and cry after them. They escaped, however."

OPINION OF JOHN HOWARD.—In the great work of the "Ragged Schools," there must be many discouragements and disheartening impediments, therefore it is well to be encouraged by all the sanction and experience of those who have especially considered the subject. Among the most valuable authorities may be reckoned the benevolent and persevering John Howard. He mentions in his journal, that when he visited Amsterdam, he was surprised to find the general average of crime remarkably low. There were at the time of his visit but six delinquents in the jails of that rich commercial depôt; and what is still more remarkable, only eighteen debtors. The restraining agents were *moral*, not *material*, resulting from *education* and public opinion, rather than from fear of bodily suffering. To be in prison for debt was considered in Holland as an indelible disgrace. The principal cause that debtors as well as capital offenders are few, is the great care that is taken to *train up the children of the poor*, and indeed of all others, to *industry*. They act upon this professed maxim, "Make them diligent, and they will be honest."

Correspondence.

"3, *Charlton Crescent, Islington, April 4th*, 1851.

"DEAR LORD ASHLEY,—I think if the inclosed was published in the *Ragged School Magazine*, it would be found very useful to those boys and girls who think of emigrating. Sincerely yours,

C. CHISHOLM.

HINTS TO EMIGRANTS FOR PRESERVING HEALTH.

In reply to various recent inquiries respecting the best means of preserving health on board ship, we insert the following extracts, selected by Mrs. Chisholm, for the use of her emigrants, from the letters of several female emigrants, respecting the very first essential of health, *cleanliness*. *Extract No.* 1.—"My cabin was a damp one, and I had reason for blessing you for giving me a gallon of sand. I used to sprinkle a little on the floor of my cabin at night, and in the morning I gave it a good scrub with the hard brush I had, and after sweeping up the sand clean, rubbed the floor with a dry flannel, and in a fortnight my cabin looked so much better than the others, that the captain and doctor asked me how I kept it so comfortable. I told them by taking a leaf out of Mrs. Chisholm's book, which I picked up at one of her group meetings. Well the order was gave there and then, and there was a general scrub every morning, and some of them used to grumble very much, as some are so lazy that they would rather have fever than work with the scrubbing brush ten minutes a day. We had much wet weather, but our berths and between decks never had any washing, it was all dry scrub as we call it." *No.* 2.—"Small onions keep well if hung in a net in your berth. Sweep under your bed every day; shake your bed well, and your blankets and sheets; it is surprising how dust and filth gathers every day. Wipe everything dry after using it. Be very careful in putting up your knives and forks after use. Take a pound of coffee if you can." *No.* 3.—"I used to chop some suet fine and

make a crust, and then sprinkle on it some spice and sugar; it made a nice roll pudding. I was very sorry for not having with me a trencher or a bit of wood, so used the top of a box. Take some worsted needles with you, and worsted and darning cotton; it is a surprise how quick holes come in a ship. We were sadly put to it at times for a little pepper and a drop of vinegar." *No.* 4.—"Lime juice, lime juice, whatever you go without, be sure you take three bottles with you; it drinks beautiful. We all enjoyed the pickles. The children were fond of the cocoa, but I could not bear it. You be sure and take two pounds of coffee extra." *No.* 5.—"I had no brush with me for sweeping my berths, and was miserable; be sure you take one, and a Bath brick for your knives. People be much noticed at sea, and them there captains are howdacious talkers about folks, but we had some in our ship enough to make your flesh crawl to look at them; actually we had some gals that the doctor was obliged to order to be washed, and employed two women to see it done. Some of the men did not even comb their hair, and when they were told to do it turned regularly savage. Upon my word I'd rather be at the wash-tub for a week than have the command of a ship for a day; it's night-work and day-work, and when a man does his best he can't please every one; we were often uncommonly sorry for our captain." *No.* 6.—"Without great care you cannot keep children clean at sea, but be sure you attend to their feet; wash them well once a week at least, and see that their boots are laced and their shoes tied; many young children had bad falls through neglect in this way."

Intelligence.

LAMBETH RAGGED SCHOOLS.

We lately reported the proceedings connected with the opening of the new Ragged Schools in Doughty Street, Lambeth. At that time it was determined by the committee that the day should be set apart for the proceedings connected with the interesting opening ceremony, and the annual meeting was in consequence deferred. The 23rd of April being the anniversary of the birthday of the benevolent donor of the new building, the third annual meeting was held in the capacious new school-room of the institution. The meeting was a crowded one, and was attended by a very respectable audience, amongst whom the ladies predominated. The Right Hon. the Lord Mayor occupied the chair.

The Chairman, in opening the proceedings, said that he had to crave the indulgence of his hearers while he made a few remarks regarding the subject of that interesting meeting. Perhaps it might be said by some that amongst the manifold duties which the chief magistrate of the City of London had to perform, his attention would be sufficiently occupied by continuing his patronage, assistance, and support, to those benevolent institutions within the walls of his own city. But although that might be said by some, he (the Lord Mayor) thought it was the duty of the chief magistrate of London, not only to do good in his own city, but, if possible, to extend his usefulness to all around. (Cheers.) He had come among them that evening under this feeling, and with an anxious desire to assist them in carrying on the good work, because he believed that if there were one duty more incumbent upon them than another in this large city and its suburbs, it was attention to the education of those who had hitherto been uneducated. It was well known that they had their schools for evening classes, their parochial schools, and their infant schools. All these were highly deserving of their support. Until, however, a very recent period, under the auspices of a distinguished nobleman, they had no one to care for the lowest of the low. (Applause.) He believed that if they had not taken the step of establishing Ragged Schools in order to reclaim the most miserable and degraded class of the community, with a full determination to carry on the work with energy and zeal, the land would have been overrun, and they would have been visited from on high for their neglect.

Mr. F. Doulton, the secretary, read the Report, congratulated the friends of the institution on its highly prosperous condition, and stated that the suitability of the 23rd of April for holding the annual meeting, and combining it with a treat to the children, had been suggested to the committee by the fact that it was the birthday of the benevolent donor of the building, and that it was not thought by them an inappropriate token of respect to hold the present annual meeting on that occasion, and to date the future proceedings of the society from so interesting a day. The number in attendance in the school on Sundays, from six to eight o'clock, and who are receiving religious instruction, is six hundred. The instruction to these is given by forty voluntary teachers. A week-day evening class is held five evenings in the week, instead of three evenings as heretofore The scholars attending this class number one hundred girls and one hundred boys. A working class for girls, meeting two nights weekly, is attended by an average of fifty scholars, and is superintended by an efficient mistress, under the direction of an active ladies' committee. The infant school has an average attendance of three hundred, being an increase of one hundred and seventy since the opening of the new premises, and the removal thence of the children who received instruction in the school at Palace Yard. Forty-seven boys and forty-nine girls have received articles of clothing as rewards since last annual meeting, twenty girls have been put to service in good situations and are doing well, and three boys and two girls have been assisted to emigrate to Australia, and, according to accounts, are also doing well.

Mr. John Doulton, Jun., treasurer, read an abstract of accounts, from which it appeared that the income for the past year had been £246. 12*s.* 9*d.*, and the expenditure £246. 0*s* 4½*d.*, leaving a balance due to the treasurer of £3. 7*s.* 7½*d.*

The meeting was afterwards addressed by the Rev. W. Leask, Mr. J. Brown, the Rev. J. B. Brown, and Mr. C. Pearson, [who said he had come there that evening to avow himself a convert to the Ragged School system, regarding which he had formerly entertained considerable doubts. He now saw their beneficial effects, and admitted their applicability to remedy the evils they proposed to meet. He rejoiced to find that they had adopted a broad, unsectarian constitution, and concluded by remarking that he saw everything to approve of in the Ragged Schools, and nothing of which to disapprove.] Also by Joseph Payne, Esq., Mr. W. H. Bond, Mr. W. Churchill, and the Rev. T. Davis.

JOHN STREET RAGGED SCHOOL, IN CONNECTION WITH SURREY CHAPEL.

On Thursday evening, March 13th, the teachers of the above school celebrated their ninth anniversary, by holding a Public Tea Meeting in their school-room, John Street, Southwark. Joseph Payne, Esq., in the chair.

The room was filled by a very respectable company, and sixty-four of the scholars were supplied with tea, their smiling happy faces giving a pleasant effect to the scene. During the evening they were examined in the several branches of their education, Scriptural and secular; their ready answers in arithmetic, etc., and their correct recitation of Scripture, gave universal satisfaction. Prizes were awarded to the most deserving, and the chairman, after addressing them in his own happy manner, dismissed them, giving to each a slice of cake and a little book of Scripture extracts.

The Secretary read a report of the teachers' operations for the past year. It contained many pleasing facts of good being done. Two boys had been sent out as Emigrants to Australia. A Penny Bank had also been established, to enable the scholars to save their money, which would otherwise have been squandered in sweetmeats or gambling. This, together with the expense of fitting-out the two Emigrants, had made them overdraw their account with the Treasurer to the amount of £5. 10s., which the meeting was earnestly solicited to liquidate.

After addresses from Mr. Thomas Irving White, and Mr. Cabell, the chairman gave the teachers a word of encouragement, expressing also his pleasure and satisfaction at what he had witnessed.

LIVERPOOL INDUSTRIAL RAGGED SCHOOLS.

The Second Annual Meeting of these Schools was held in the Collegiate Institution, on the 26th of March last. From the Annual Report, which has been forwarded to us, we glean the following particulars:—During the past year, 107 boys were admitted; of these, 26 were orphans, 35 had no fathers, 16 no mothers, and only 30 had both parents alive; 32 boys have obtained situations during the year. A Girls' School was opened in July last, to which 69 have been admitted. Of these, 5 were orphans, 31 had no fathers, 6 no mothers, and only 27 had both parents alive. 7 of these girls have obtained situations during the year. The amount realised from work done by the children—chiefly in making and printing paper bags and sorting bristles—was £107. 17s. 1d. To the great discredit of the wealthy inhabitants of Liverpool, we have to add that, notwithstanding Jenny Lind's handsome donation of £100, the treasurer's account shows a deficiency of no less than £103. 1s. 8d. This is almost unaccountable, considering the very able manner in which their attention was drawn to the subject by their late lamented magistrate, Mr. Rushton, and also by Mr. Sheriff Watson, of Aberdeen. Truly they are "slow of heart to believe," and slower still, we fear, in acting upon those self-evident truths which reason and revelation have both made so plain. Our readers will find the following suggestion of the Committee deserving very special attention:—

"However much the Committee have to rejoice in the success of their labours, the root of the evil sought to be removed will never be thoroughly eradicated until some effective legal enactment is introduced. As the law at present exists, no child, unless committed for felony, can be removed from the evil example of its parents without their consent, however vicious those parents may be. It is well known that there are many abandoned parents who, even when earning a tolerable subsistence, spend the whole in licentiousness, and leave their children to misery and want; and others, again, who not only neglect, but systematically corrupt their unhappy offspring, endeavouring, through them, to obtain means for the indulgence of their own evil propensities. A measure is therefore required, by which the real culprit could be reached. While, wandering the streets, begging is so profitable, as by the mistaken kindness of some persons it is allowed to be, there will always be numbers of children who will prefer it to submitting to the confinement and discipline of school, and numbers of parents depraved enough to send out their children to beg or steal, in order that they may share in the booty. This may account, in a great measure, for the apparently large proportion of children who, during the past year, have left the school of their own accord. Instead of allowing such children to go on, training, as it were, for the prison-house, how much better would it be, were power given to the magistrates to send them to an industrial school, and compel the parents, if able, to pay the expense of their maintenance there."

PERTH INDUSTRIAL SCHOOLS.

It is gratifying to learn that the late Mrs. Fechney (after bequeathing sums to the amount of nearly £1,000 to local institutions) has left the residue of her whole means and estates, amounting to upwards of £2,000, to be invested by her trustees, and to accumulate till they find the fund sufficient "for founding and establishing a School of Industry, connected with the city and county of Perth, for the reformation and proper upbringing of the neglected youthful population of the city and county, who may, by means of proper training, physical, moral, and religious, become useful members of society—she being thereunto moved by the feelings of esteem for her deceased husband, and his connection with the community of Perth in a public capacity, as well as expressive of her earnest desire to do what good she may in her day and generation." Her trustees have full power to frame rules and regulations for the institution, etc. The following clause is well worth the insertion, perusal, and imitation:—"As it is my wish that such institution should be based on broad Christian principles, so as that the greatest amount of public good may be accomplished, and in order that the interest and success of the institution may be the more speedily and efficiently realized, I would only recommend to my trustees to endeavour to enlist the community at large to co-operate with them in carrying into execution the different plans and measures for founding the institution, whereby it may be brought into more early and extensive operation." The trustees may proceed without waiting for accumulation of residue, if, with public grants, subscriptions, and otherwise, they be satisfied that funds will be forthcoming for so founding, establishing, and carrying on the institution.

Original Papers.

THE CHARITIES OF LONDON IN 1850.

FROM THE FRENCH OF M. DE LAMARTINE.

(Concluded from page 83.)

"The chapter at which we are now arrived," said my friend, "has relation to the sorrows of the soul, to moral redemptions, to the reformation of criminals, to the reclamation of the fallen."

[The Societies whose enumeration follows in the Essay, are those comprised in Chapters v., vi., vii., viii., ix., x., xi., and xii., of Mr. Low's "Charities of London." To attempt to translate Lamartine's picturesque catalogue would extend the present paper far beyond due limits. Moreover, in order to render the objects and character of these Societies intelligible to his own countrymen, our poet-author has so *paraphrased* their titles, that they would be scarcely recognizable by an English reader, thus tinted with the rainbow hues, imparted by his graceful and glowing pencil. It seems preferable, therefore, simply to indicate the chapters in Mr. Low's volume, where a notice of these charities will be found, and to leave the reader to glean from those pages all particulars of description and detail; assuring any who may feel inclined so to pursue the search, that they will find themselves amply remunerated by the results. Lamartine winds up the list of these benevolent societies as follows:—]

"Lastly, the immense budget of the *Poor Laws*, deducting nearly three hundred millions, in various forms, from the riches of the more affluent classes, towards the relief of those in suffering and distress—The alms-offering of Great Britain.

"Here we proceed to institutions less direct in their modes of relief, but equally preventive of misery amongst our operative classes—the pensions. These Societies are all destined to assure to workmen or workwomen a provision, either in income or transferable capital, for that period of life, when nature shall refuse the needful strength for labour. The catalogue is as extensive as that of the assisting Societies; and they are all partially supported by the supplementary subscriptions of the rich.

"We have them for the army, the navy, for men of letters, for artists, for teachers, for governesses, for every social calling.

"Then come associations, subscribing for the education of the poor; they occupy a moiety of the little volume.*

"Then Societies of a character exclusively religious, for the free diffusion of pious tracts; and then the Societies for the printing and gratuitous distribution of the Bible throughout the world. One actually recoils before the enormous cypher which represents a dissemination so limitless and so persevering of books amongst a people. Suffice it for you to know, that through the exertions of the members of this Society, every chamber of an hotel, every cabin of a

* Chapters xiv., xv., xvi., of "The Charities of London." In chapter xvi. will be found an excellent account of our own "Union," and the Ragged Schools.

steamer, every bar of a tavern is provided, by the zeal of these indefatigable benefactors of the soul, with an authorized version of the New Testament. Thus, on entering his lonely chamber, the traveller is led by distraction to open the book, which shall speak to him of his immortal destinies; he finds a friend beside his pillow, watching over and guarding his leisure hours, to elevate and sanctify his thoughts.

"Then follow Societies for Religious Missions, to every grade of society at home, to every country abroad; the supplementary contingent of the church, more extensive in its operations than that church itself, as embracing the numerous dissident sects, which enlarge and recruit their capabilities by voluntary subsidies amongst themselves.

"Then the Society for the Abolition of Slavery, which, already victorious in England and France, pursues throughout the universe that anti-social crime.

"And then come the associations for the suppression of wretched lodging-houses, alike insalubrious and unclean, and for the erection in their stead of those vast working-men's settlements which rise, the stately barracks of labour, in all the populous thoroughfares of London, provided, at a price almost inconceivably small, with every requirement of a dwelling—air, light, fire, gas, water laid on in each apartment, and a drain to carry away dust and sweepings beside the hearth of every tenant. These lodgings are not given rent-free, but, built from the benevolent subscriptions of the rich, they are offered to the working man with such conditions of salubrity, moral advantage, and low rent, as commence by working a change in his ordinary impressions and habits of life, and conclude by inspiring him with a sentiment of dignity and self-respect, which is the natural predisposition to the other moral virtues.

"'But I should never have done,' resumed my guide, closing finally the book, with a justifiable emotion of Christian loftiness, 'were I to attempt to give you in detail the immense catalogue of institutions which we have to survey. Follow me through these divers localities, and enter with me some of the chief of those novel monuments, the tributary offerings of wealth to want, which arise from our civilization, newly re-baptized in the waters of charity. Hospitals, schools, prisons, public libraries, baths and wash-houses, lodgings for artizans, pension offices and asylums, loan societies, servants' homes, infirmaries, temples, chapels, refuges for outcast children by day, for homeless men at night, and places for the gratuitous distribution of the aliments of life to the famishing. Behold, observe, and be gladdened by the contemplation of a concurrent movement of assistance towards the people, the like of which has, perhaps, never yet been manifested by any aristocracy in the world.'

"I followed him, and the daylight gave place to innumerable gas illuminations in the outskirts and suburbs of London, ere we had half achieved the review of these new monuments of Conservative Britannic Socialism, the consolatory statistics of which we were occupied in collecting.

"On stepping into the carriage to regain my domicile, I expressed to my guide, with genuine and heartfelt enthusiasm, my astonishment and admiration at what I had beheld.

"'We shall be saved,' he exclaimed, clasping my hand with pious joy, 'we

shall be saved, rest assured, if we stedfastly pursue these paths. Honesty is the best policy; public virtue is the first of all the forces of a state. When you shall behold a society correcting its own defects, and employed in diffusing blessings of every description amongst a people—*hope* for that society. When you shall behold a society, whether "*bourgeoise*" or aristocratic, hardening itself, shutting itself up more and more within its own narrow selfishness, be it that it has thousands of "*gendarmes*" and thousands of jailers for its defence—despair for *that* society, for God will have ceased to inspire it!'"

[The remainder of the Essay having relation to matters almost exclusively political, and chiefly affecting the politics of the author's own nation, here we terminate these extracts.]

THE RAGGED CONVALESCENT.

"Out of the mouths of babes and sucklings, thou hast perfected praise."

How delightful is real piety, when seen among the poorer classes! There is a sweet simplicity about it, a freedom from all ostentation and pretence. How often do we find that God hath "hid these things from the wise and prudent, and revealed them unto *babes!*"

I was never more impressed with this truth, than when walking one day through a rural part of Kent. On coming to a gate, a little ragged boy, perhaps about eight years of age, threw it open for me. I was much struck with his very delicate appearance, as well as with the singularly interesting expression of his countenance; and turning a little out of the lane, I sat down on a stile, whence I could command an extensive view of the beautiful scenery by which I was surrounded. I invited the little fellow to sit down beside me, and we soon got into conversation. He told me that he had just recovered from a second attack of rheumatic fever, which had obliged him to leave the school he had been in the habit of attending; that his father was very poor, and was often unable to procure the necessaries of life for his eight children; while his mother was in too delicate a state of health to do anything towards their support. He went on to tell me, how that before his illness he had gone with his father into the fields, and added, "But I'm too weak to dig now, so I sits on this gate, and when the gentlefolks come by, they drops me a halfpenny." I offered him a biscuit, for which he seemed very thankful. I asked him what he had eaten before that morning, and his reply was very touching: "Father had to pay all the money he brought home on Saturday for the rent, and we have had nothing to eat but some carrots, yesterday and to-day, and I can't eat them."

I then spoke to my little starving friend, of Him who, "though he was rich, yet for our sakes became poor;" and I can never forget how delightedly he looked into my face, and said, "Father read this morning about Jesus having no victuals to eat, and about his being thirsty, and a woman would not give him any water; and Father told us, that Jesus was poor that he might know how to pity us."

As the dear little fellow spoke, I could not but feel how perfect must be the sympathy of our compassionate Saviour; and how every little sorrow and

privation his people are called to endure must touch his heart of love. I said, "Then your father reads the Bible to you?" "Yes, every morning before he goes to work, and then he says prayers with us." What a rich blessing would rest on the poor of our land, if, in every household, there was thus an altar for God! How light it would make the privations of poverty appear, if a Father's hand were thus recognised! But, to return to my little ragged friend, for whom I was beginning to feel a true affection—I remarked, that he seemed very happy, and said, "You have a great deal to make you very happy, but I dare say you feel unhappy sometimes, as most children do?" "Yes, Ma'am, I do very often," he replied. "And what makes you unhappy?" I nquired. After some hesitation, he said, (hanging down his head,) "I can't help crying whenever I think of breaking mother's pitcher—I did'nt like to tell her about it." "Why not?" I asked; "I hope you were not tempted to tell a lie about it." He burst into tears, and said, with much emotion, "Yes I did, and father flogged me for it. *I never told a lie since.*" If all parents thus dealt with their children when the first lie was told, and were in the habit of setting bright examples before them of truthfulness and honesty, how much fewer would be the number of our "juvenile delinquents." After a little more conversation, I was led to believe that this dear child was indeed taught of God. I was especially struck with the effect produced upon his mind by the surrounding scenery, when I directed his attention to it, remembering the lessons of holy wisdom our Saviour drew from the works of nature. But I have not room here to repeat all my little friend said. One thing, however, I will not omit. He told me that his mother did not think he would live long; but she had not concealed it from her child, as many a foolish parent would have done. The thought of an early death seemed to give him no sorrow or anxiety. I asked what he thought would become of him if he died? and he replied, "Father says, if I loves Jesus, I shall be happy in heaven." No one who had seen the dear boy's face at that moment could have doubted that he really loved Jesus—and surely Jesus, beholding *him*, had loved him.

What an encouragement is such an instance of early piety to all Sabbath and "Ragged School" teachers, but especially to parents, on the force of whose influence for good or evil over their children, we can scarcely calculate. One act of deception, practised by a parent in the presence of a child, may ruin that child's character for life.

As a teacher of the young, this conversation with the little boy made me feel that I had only *half* believed the gracious promise, "They that sow in tears shall reap in joy."

And is not the soul of every child as precious as that of my little friend? thought I; then why am I—why are teachers of the young—so cold and half-hearted? Dear Christian friends, it is high time that we were roused to feel our responsibility; and should *personal* assistance in this great work of bringing infants to Jesus be out of our power, how binding is the obligation to assist with our prayers, and with our money, the cause of Sabbath and of "Ragged Schools!"

F. D.

ABSTRACT OF THE SEVENTH ANNUAL REPORT OF THE RAGGED SCHOOL UNION.

It is now seven years since the Ragged School Union was formed; and the Committee (especially those of them who assisted at its formation) look back with great thankfulness to the rapid progress it has made, and view the success with which God has honoured their efforts as an encouragement to further exertions. Although the receipts for the past year are less than the preceding one, yet the number of schools, teachers, and children, is still on the increase, and in other respects the Society will be found in a most flourishing and satisfactory condition.

The following table will show the rapid increase of the Society, from its commencement in 1845 to 1850:—

		Schools.	Teachers.	Children.	Amount collected.
First year	1845	20	200	2,000	£ 61
Second year	1846	26	250	2,600	320
Third year	1847	44	450	4,700	637
Fourth year	1848	62	822 vol. 80 paid	7,000	696
Fifth year	1849	82	929 vol. 124 paid	9,000	3,632
Sixth year	1850	95	1,392 vol. 167 paid	10,900	2,658

The increase on the number of schools, teachers, and children, has not been so great as in former years; the Committee did not anticipate that it would, for it is to be expected that as the low districts become supplied with schools, and Christian visitation proceeds, and the City Missionary and Scripture Reader labour to raise the masses to a better condition, the necessity for Ragged Schools will not be so great, as the children will become fitted for a better class of schools, where the parents will pay for their instruction.

The increase during the past year is as follows:—

In the total number of schools	7
,, ,, of Sunday scholars	422
,, ,, of Week-day scholars	463
,, ,, of Evening scholars	220
,, ,, of Industrial scholars	286
,, ,, of Paid teachers	13

Making the total numbers at present:—

Schools	102
Sunday scholars	10,861
Week-day scholars	6,021
Evening scholars	5,572
Industrial scholars	2,062
Paid teachers	180

There is a slight decrease in the number of voluntary teachers, viz., 51, the number being now 1,341, instead of 1,392 as last year. Nor will this be matter of surprise, if it is remembered, that the greater number are also *Sunday* School teachers, who devote most of the time at their disposal on the Lord's-day to their own Sabbath Schools, and therefore find it difficult to devote their evenings to the more arduous work of Ragged School instruction.

During the year, 3 girls and 81 boys have been enabled to emigrate, through the united efforts of the *Union* and the local schools. Of these, 53 have gone to South Australia and 31 to America. This makes the total number sent out under the auspices of the Union to be 307. For this purpose the Committee have expended above £600 during the past year. The cost of each Emigrant to Australia is now reduced to £15, including a suitable outfit. This saving has been chiefly effected by transmitting the emigrants *vid* Liverpool, instead of as formerly from London. The accounts received from the youths, and also from parties resident in the Colonies, continue to be of the most satisfactory character.

The subject of a new Refuge for boys and girls has occupied a large share of the attention of the Committee during the past year, (for results of which see former Magazines.)

The Grotto Passage School continues to receive destitute boys, where they are trained to industrial habits. The annual amount expended by the Committee of that school, in its various departments, is upwards of £700.

In connection with the Field Lane School, there has lately been established a nightly Refuge for one hundred destitute persons. This has been done through the liberality of a lady, who, in the various departments of Ragged School labour, has expended upwards of £600 yearly.

The Industrial Classes continue to increase in number and efficiency. The mothers of the children have, in many districts, become enlisted in the cause of industry and domestic economy. This has been effected chiefly through the meetings, held weekly in the school-rooms, where they have an opportunity of making or repairing their own or their children's clothes, while at the same time they receive religious instruction.

The Shoe-Black Society, lately established for employing boys from the Ragged Schools to clean gentlemen's boots and shoes in the streets, is another manifestation of industry, and shows that it is not so much a disinclination to work, as the inability to obtain it, that prevents many of those poor children from occupying positions of respectability and usefulness.

The Committee regret to state, that while the expenditure of the Society is nearly the same as last year, the income is considerably less. They have, therefore, been obliged to draw from the Deposit Fund to the amount of £500 to meet current expenses. They trust, however, that the liberality of their friends and supporters will enable them to replace this amount during the ensuing year. They acknowledge with gratitude the receipt of £105 from the Corporation of the City of London; £100 from the Company of Goldsmiths; and also fifty guineas from a mercantile house in the City, (Messrs. Groucock, Copestake, and Moore,) whose example, they trust, will be followed by other merchants and bankers, very few of whom have ever rendered any assistance.

In conclusion, the Committee would not only read their duty in the miseries and misfortunes they seek to remove, but in the signs of the times they would also see a call to increased efforts; and while multitudes are assembled to witness the Exhibition of our national industry and skill, we may also show to the nations of the earth, that we do not forget the unfortunate children in our streets—that we value their happiness, especially their eternal welfare, more than all the wealth we ever drew from the Indies, or the gold ever dug from the mines of Peru.

PROCEEDINGS AT THE SEVENTH ANNIVERSARY OF THE RAGGED SCHOOL UNION,

Held in Exeter Hall, on Tuesday, May 20th, 1851.

In consequence of the overcrowded state of the Hall at the two previous Annual Meetings, and the very great disappointment experienced by many friends and subscribers, who were unable to obtain admission, it was arranged to hold two meetings in Exeter Hall on the same day. In the morning the Chair was taken by Lord Robert Grosvenor, M.P., a few minutes after eleven o'clock.

The proceedings commenced by singing three verses of the Hundredth Psalm.

The Rev. Charles Hume then engaged in prayer.

The Chairman said, that at the last Anniversary Meeting, so great was the multitude of persons zealously interested in forwarding this good cause, that Exeter Hall was insufficient to contain them; it was therefore thought advisable that there should this year be a morning as well as an evening meeting, in order that no one might go away disappointed. The only thing this meeting would have to regret would be their not having the advantage of the presidency of his noble and distinguished friend, who had watched with such constant and vigilant interest the working of the Ragged School system. Some years ago, Ragged Schools were an untried experiment; and it was not to be wondered at that some persons then considered both the practicability and the expediency of such an attempt very doubtful; but when we saw what that system had now become, he thought it must be admitted that it was a grain of mustard seed, planted by faith, which had been watered by the dew of God's Holy Spirit, and which had now increased to a large and umbrageous forest tree, under whose branches many a poor outcast and desolate child had reposed in safety and comfort. They had now arrived at their Seventh Anniversary Meeting—an important period in the history of all Societies; might he call it their first Sabbatical anniversary? It did not, however, promise them a day of rest or relaxation; and, indeed, as works of charity and of necessity, of which this was eminently one, were to be done upon the Lord's-day, they ought not, perhaps, to look for any such repose. (Hear, hear.) In the life of a man, also, every seventh year was a period of critical importance, when either a decided advance or decay was perceptible. Let them, then, take care that no decline or retrogression should take place in this Association, but that it should lengthen its cords and strengthen its stakes, and make a vigorous step towards the full development of all its powers of good. There were various modes in which they might contribute to this end:—by giving money, by making the wants of the Institution known to others, and by prayer; but nothing was so advantageous to a really sound and good cause as a little *bonâ fide* opposition. Of this the Ragged Schools had had their fair share; but they had stood the test, and it had been demonstrated to the world that the scheme was not only perfectly practicable, but also eminently advantageous. Last year, a very influential Morning Journal had undertaken to show that this Institution, instead of doing good, was actually demoralizing society; but the proposition was far too weighty to be supported—it broke down completely; and the result was only an additional amount of testimony to the value of the Institution. Had the Ragged School system done nothing more than give an opportunity to some hundreds of persons to instruct and enlighten the vicious and the ignorant, it would already have effected an immense amount of good, because it was more blessed to give than to receive, and none but those who had thus laboured to enlighten and to raise their degraded fellow-creatures, knew the intensity of the blessing which was reflected on themselves. Opposition to the Institution had now to a great extent ceased, and they were approaching to what must be considered an undesirable position for a human society—that which was called the "sunshine of complete prosperity"—when suddenly the Cardinal Archbishop and his army came to their Refuge. From some cause or other, our Roman Catholic fellow-subjects had a pious horror of all those who, like this Society, would open the book of Scripture to the common people. It would be remembered, that in the celebrated remonstrance or appeal issued by Cardinal Wiseman, he had stated his desire to be, to go only amongst the most degraded, and vicious, and squalid districts of the metropolis; but he (the Chairman) begged to say, that it was not intended to permit the Cardinal to take possession of

that kingdom without a struggle. (Applause.) And if the enemy came in like a flood, the standard of the Ragged School Union should be lifted up to oppose them. (Loud applause.) The Chairman concluded by bespeaking the attention of the meeting to the Report.

The SECRETARY read the Report, (for an abstract of which see page 125.)

The Rt. Hon. Lord KINNAIRD said: He responded with great satisfaction to the call made on him to propose the first Resolution, which was to the following effect:—

"That this Meeting, having heard with much satisfaction the progress made in the various departments of the Society during the past year, joins with the Committee in heartfelt gratitude to God for his abundant blessing, and resolves that the Report now read be adopted, printed, and circulated, under the direction of the Committee; and that the following gentlemen do form the Managing Committee and Officers for the ensuing year."

This Institution had differed in one respect from other Institutions, inasmuch as it had had no period of infancy, but had sprung at once to manhood; and the number of those schools which were being established in the metropolis, showed the strength which had been imparted to them by the formation of the Ragged School Union. He could, if time permitted, give instance upon instance of the satisfactory results of these Institutions which had come to his personal knowledge, but he would confine himself to one or two. One was that of a father, who had brought a child to one of these schools, who was so depraved by evil associates, that he could not keep any money in the house—it was all pilfered by this boy, and spent with his profligate companions. So complete, however, was the change wrought in him in the course of some eighteen months, that his father gave him all his earnings to take care of. Not only were the children benefited, but the parents also. He knew of one instance, in which two children, whose father had been sent to prison, were found wandering in the streets, were brought to school, and went home again after their father's release. The first day they sat down to dinner together, when the children asked a blessing on the meal, so greatly was the father struck by this, that he went himself to the school, and was now a completely reformed man. There were many other instances of the same kind. These schools had been established, not only in the metropolis, but in many of the manufacturing towns, and the result in every point of view had far exceeded expectation. Gradually, the number of children brought before the judges at the sessions had been reduced; and, in the case of Perth, for the last three years, not one child under fourteen years of age had been brought before the sessions, though the average number used to be from thirty to forty. Similar happy results had been experienced elsewhere. The Report truly stated, that we might look for the time when Ragged Schools, instead of increasing, would diminish, because there would be no subjects for them: for one of the effects of these schools was, that when parents saw the progress their children had made in them, and the change in their habits, they made exertions to put them to other schools, where their education would be paid for. This was not yet possible in the metropolis, for scarcely more than one-half of its destitute children were now in attendance on Ragged Schools; but in Dundee the numbers actually were diminished, because there were not so many fit subjects for them; and it was hoped that this would by and bye become the case universally, and that the money now subscribed to these schools might then be applied to other objects. Having commented on some other parts of the Report, his Lordship concluded by cordially moving its adoption.

The Rev. W. CADMAN had great pleasure in appearing as an advocate of this most excellent institution; the assistance he had received from it in establishing a school in his own district had been such, that he would be most ungrateful were he not to do so. The Report which had been read was a most interesting one, and he could commend it with all his heart to acceptance. The question had often been asked, Was it a hopeless undertaking to attempt to rescue some of those who were born in poverty, cradled in misery, and nourished in crime, and to bring them under the influence of Christian truth? He was prepared to maintain, both as a truth sanctioned by Scripture, and as the result of his own experience, that Ragged Schools were beneficial, and that the undertaking was not a hopeless one. While he thanked God that attention had been called to a work which had been too long neglected, and the occasion for which would never have arisen if Christians had done their duty to their fellows; we must also recognize with thankfulness the instru-

mentality which God had been pleased to employ in carrying on the work; and he was, therefore, thankful that due praise had been given to the exertions of the City Missionaries in this cause. He was himself much indebted to a City Missionary for assistance in forming the first Ragged School in his district. Notwithstanding the amount of information diffused on the subject, he believed that very inadequate notions yet prevailed as to the spiritually destitute condition of our lower orders. There were portions of our population, whom the efforts of City Missionaries, of Scripture Readers, and of District Visitors, had failed to reach. He lived in a district in which it could not be said that there had been neglect in times past, either as to the preaching of the Gospel, or as to the education afforded by Sunday and Day Schools; yet he could mention a district within "the sound of the church-going bell," including 750 families, of whom not more than fifty individuals regularly attended any place of worship. An attempt was therefore made to establish a Ragged School. It was made under very discouraging circumstances; they had only a small room, and the youths of the neighbourhood seemed to justify, by their roughness, the epithet which had been given them of "Chelsea bull-dogs;" stones were thrown at the doors and the windows, and mud was cast upon the teachers; but they persevered until a change took place, and the room was too small to contain the number who attended; and now the National and Infant School-rooms were appropriated every evening to the purposes of a boys' and girls' and an industrial school. He would mention some instances of the good effects produced by the instruction there given. One of the boys was at first so unmanagable that his teachers almost despaired of doing him any good; but one day he told his teacher he was going to sea. His teacher, in the presence of the whole school, gave him a Testament to take with him, and prayer was offered that God might bless the reading of that word to his soul. He went to sea, but was there taken ill, and was sent home as unfit for the service. He was admitted to the hospital, where his teacher visited him, and found him now a penitent and anxious inquirer; and it was that teacher's happiness to hear him exclaim before he died, that he had found peace in Jesus, and that he had to thank the teachers of the Ragged School for the peace and joy he then felt. Another case was that of a lad, who, when he (the speaker) gave Scripture lessons of an evening, used to be the foremost to start objections; but he gradually became willing to receive instruction, and about twelve months ago became a candidate for confirmation, and he had since been received to the communion of the Lord's Supper. A few weeks ago one of the youths requested his teacher to stop the school for a short time; they had been talking of the kindness of the master, and they had bought an inkstand, which they wished to present to him. The school was accordingly stopped, and the youths (the foremost of whom was one of the "polishing brigade," to whom allusion had been made) presented the inkstand to the master, with a letter requesting his acceptance of it. He (Mr. C.) was reminded by the allusion to the Shoe-Black Society, of some Indians who visited the country some years ago, and who, when spoken to about the truths of the Gospel, pointed to the ragged children they saw in the streets, and said, "We hear that their parents are in the fire-water houses, and that these children are taught to blaspheme the Great Spirit. Our children do not blaspheme the Great Spirit; they are taught to reverence him. We have nothing more to say to you." We were now, he thanked God, more alive to our responsibilities than was then the case, and when foreigners walking in our streets saw the shoe-blacks in their appropriate costume, and inquired about them, the passengers would be ready to exclaim, "These come from the Ragged Schools of our great metropolis." Where such benefits were experienced, what were the objections that could be offered? Politicians could not object on the ground of expence, for it had been shown that the cost of providing instruction was less than that of punishing crime. The work commended itself to every philanthropist, to every lover of his country, and, above all, to every Christian. The Bible, and the Bible only, was the foundation of the instruction given in our Ragged Schools. The cause especially commended itself to Protestants at a time like the present. Dr. Wiseman had claimed the slums of Westminster as his possession, but the Ragged School had established itself there before Dr. Wiseman's aggression was heard of. He would like some speaker to state the number of children attending the Roman Catholic Schools, and of those attending the Protestant Ragged Schools, at the time when that boast was made; and he was sure it would be seen that the Protestant Christians of this country were

paying attention to the education of the young, whilst the Romanist was talking about it. Let Christians, then, support such a cause as this; for it was the cause of God and of truth, and was connected with the best interests of our country.

R. A. SLANEY, ESQ., M.P., said he felt the deepest gratitude to the Ragged School Union for their efforts in favour of the humbler classes of society. He had been formerly on a commission to examine into the sanitary condition of the country. He had examined and reported on sixteen large towns in the kingdom; in all of which, as he could testify from actual observation, the efforts of Ragged Schools were deeply needed. He had watched with pleasure the important improvements which had taken place in the dwellings of the poor, and in their general sanitary condition; he only wished to see those mental benefits conferred upon them which would enable them to get their bread honestly, by the sweat of their brow. Ragged Schools were not designed for the old and hardened in crime—of the reformation of these he often despaired—but for children, whose minds were ductile, and easily softened by kindness, and whose condition might be so improved as to make them good Christians and good subjects.

The Resolution passed unanimously.

The Rev. J. BURNET moved the second Resolution:—

"That this Society, having for its express object the formation and support of Free Evening and Industrial Schools, is entitled to take its stand among the most useful and benevolent institutions of our land; and that it is the duty of all professing Christians, to unite in helping forward the great and good work, on the broad unsectarian basis on which the Society is instituted."

Preceding speakers had referred to opposition in connection with the Ragged School Union. He believed that this meeting was held, and that all future meetings would be held, on the grave of opposition. Opposition might laugh, but its days of laughter were gone; opposition might frown, but they might smile it into kindness; opposition might ridicule, but even that they would be able to calm down into a kind and generous complacency. What was to be done with poor ragged children? We could not slay them, as the tyrant of Bethlehem did; we could not send them to the colonies—they would not have our criminals any more; we could not support them in confinement; we must either teach them, or be held up to the world as neglecting one of the most ordinary and binding duties of society. Those children were a part and parcel of the body politic. Society was like the universe—both were held together by the power of attraction; destroy the attractive power of the universe, and you have the world in confusion; destroy the association that works through society, and forms its life blood, and that society will be insufferably disordered. Money was not saved, but lost, by refusing to support Ragged Schools. Let commercial men think how much was annually lost by pocket-picking and pilfering, all of which would be saved by a comparatively small expenditure for the purpose of educating those who pursued such dishonest vocations. "Come up hither," the rich man virtually said to the poor, when he gave his donation to the Ragged School Union; and many a poor boy's heart would be found to overflow with gratitude, when, perhaps, he had mounted up to some of the highest circles of society through the step-ladder of the Ragged School. The present was a day of education; and why should not education be extended to the very lowest classes of the community? We educated our horses and our dogs; and surely the little ragged "dogs" that ran about our streets were as much entitled to education as any of the domestic animals which we so anxiously trained. Away with the man from society who wished to see any part of it wild and roving. Give him the man who, while he felt that he was a man himself, desired to make all *men* around him, and to leave none below the level of brutes. It was their duty (as the Resolution stated) to support Ragged Schools, as professed Christians. The Book which was the depository of Christianity, was the text book of the Ragged School; and could they hesitate to acknowledge the obligation to diffuse that word, to which England was indebted for her national greatness and her national glory? Education had shown its fruits in the inventions of our day; and many of these inventions had arisen from men whose early condition was in no respect superior to that of Ragged School children. A garden full of weeds reproached the man who neglected its culture; and should we suffer any portion of our population to be straying like weeds over the flowers of society, till at last, to the reproach of the nation that neglected them, they became its curse and

its punishment? Let those who witnessed the opening of the Crystal Palace, and the multitudes that assembled on the occasion, learn the value of an educated crowd. If that crowd had been untrained, there would have been a line of military from the Palace Gate to the Crystal Palace, right and left, front and rear; and foreigners would have seen that our greatest strength lay in the ball and the bayonet. He was most delighted with the aspect of that vast crowd, in which perfect order was preserved without coercion and force. Let Ragged School children be thus trained—let their faculties be rightly directed, their understandings enlarged, and their affections set upon things above—and then the peace of society, which was now maintained at so large a cost, would be kept by their own well-trained faculties.

The Rev. Dr. CUMMING, who was received with loud applause, said: "I had hoped, after numerous engagements in which I have been constrained by circumstances to take a part, that I should have been exempt, in some degree, from taking any share in those great public demonstrations of good, for which, and in which, so many and so eloquent advocates are ever ready to make their appearance. My friends, however, connected with the Ragged Schools pressed my appearing, on the ground that they have two meetings, one in the morning and one in the evening, and they thought it was desirable that all classes should be enlisted in one, at least, of these meetings. I have come into this room delighted with the speeches I have heard, and only regretting that I was unable to hear the Report, which has been commended so eloquently, and, I believe, so justly to your notice. The last speaker, who addressed you in so able and philosophical a spirit, tried to pronounce the echoes, or at least the prelude, of a funeral oration upon all opposition. I wish there were no opposition in the world; I wish, as he has eloquently said, that its grave were dug, and that all opposition to the good, the beautiful, and the true, were buried in it. But, then, it seems to me, on reading God's word, that where God begins to tell, there evil begins to rebel and resist; so that, in proportion as these schools tell upon the masses of our population, enlightening what is dark, sustaining, elevating, and ennobling what is depressed, Satan will make opposition. The strong man, armed, will not allow the stronger man to come into his dominions without resistance; the Pope will make opposition; and I could give you illustrations of it, which would show, that if the old man be not physically strong, he is very desperate, and still formidable, even in the midst of this great land of ours. All opposition, then, will not cease: but we must ascertain, first, that the cause in which we are engaged is a right one, and then the voice that spake of old upon the banks of the Jordan will speak again, and the waves of prejudice will lie down, the winds of passion will be lulled, and we shall have a great, a blessed, and a lasting calm. In looking at this great movement, which has now become so popular, and to which less opposition, perhaps, is offered than to any other, it seems to me to be so good because it begins at the right place. Man's constant prescription for the elevation of man is to alter his circumstances; God's grand prescription for the improvement of man is to change his heart;—poor man's plan is to give the patient a new bed; God's Divine plan is to give the patient health;—man goes at the circumference, and tries, by civilizing, to get inward, and ultimately to Christianize; God's plan is to begin at the centre, Christianize the heart, and then civilize the whole circumference of the social system. In other words, man's plan is to give us something that we *have* not; God's Divine one is to make us something that we *are* not. God's plan has succeeded—experience proves it; man's has only partially succeeded—experience equally attests that. This Institution begins at the very roots of society. You calculate justly, that by bringing a streamlet from the river of life to refresh the roots of our social system, the tree will grow faster, and the branches will spread wider. That beautiful spectacle, to which the preceding speaker alluded, at the opening of the Crystal Palace, where our Queen was present, enshrined in the affections of the people—better than bayonets—with the chief minister of religion, the noblest prelate (notwithstanding his abuse from the diocese of Exeter) that ever wore a mitre—I say that spectacle will not be new, but will be reflected and repeated in innumerable parts of the land; and it will show to us, that if this Christianity of ours ascends till it lends its charm to her who sits upon the throne, and consecrates the opening of that great commercial and artistic display—it at the same time descends into the cellar, and brings out of those subterranean mines, gems that will match the brightest in the diadem of Queen Victoria, and will reflect a glory

when suns have risen to set no more. In the present day men are fond of building very magnificent churches and chapels, especially in the mediæval style. Now, I think that a Ragged School attached to a church or chapel would be worth ten spires, (Hear;) and I am sure that you could not have finer gems and ornaments than those which can be excavated from some of these schools. I feel a personal interest in advocating the claims of the Ragged School Union, because they have assisted my Ragged School, in which there are nearly three hundred children receiving instruction. In this school we have had a Papal aggression on a small scale. When the great stir was raised in London, and all the country was enthusiastically excited—and not more excited, I conceive, than they ought to be, and ought to continue to be—an aggression took place in my school, which contained about twenty or thirty little ragged Papists, whom the Cardinal had passed by in the slums of Westminster, or whom he had been too busy, attending to his *pallium* and other ornaments of his archiepiscopal functions, to take notice of. Some ten or twelve of these one day rushed into the schoolroom, blew out the candles, and raised such a riot, that the police had to be sent for to keep the Cardinal's children in order. Since that aggression they have felt it their duty to retire from the school altogether; I am sorry that it is so, but I hope they will come back again. The way they were got rid of was by the teachers shutting the door and commencing prayer; they had such a horror of Protestants praying that they were soon silenced, and were glad to leave the room. Among the objections which I have heard to Ragged Schools is one which is often made, "We have enough to do ourselves without minding other people's matters; our children are troublesome enough at home, and we cannot undertake to teach other people's. Each man must be for himself, and God for us all." There is some truth in that, but it also involves an awful and unchristian lie. What if society were made up of such anti-social elements—each man, with a hard, sharp point, keeping his brother at a distance; a sort of *noli me tangere* spirit running through and pervading everything? What would be the result? Asylums for the poor—those blossoms on the stem of Christianity—would instantly be nipped; hospitals for the sick—the creations of Christian love—would instantly cease; and each man, struggling for himself, would soon discover that society had committed suicide, and had fallen to pieces from the intense selfishness by which it was characterized. We must look, then, to our neighbour in order to look to ourselves. Others again say, "Suppose you educate and feed these children, you will get no thanks for it." I never do my duty to get thanks, but because of the sacredness of the claims and the grandeur of the authorship of Him who has prescribed it. If I teach the poor merely to get thanks, "do not the Scribes and the Pharisees do the same?" They may have their reward, but if I do not get mine I cannot help it; I *must* do my duty; I do not live for myself. I cannot be a blank. There is no such thing as a blank in society; you must be a blot or a blessing—a blank you cannot be. There exists no man without a shadow—no man without influence—no man without power; it rests with him to decide whether that power shall be a blessing or a calamity. But I do not believe these children will be unthankful; Mr. Cadman has given a beautiful instance of their gratitude; let beneficence oftener enter the dwellings of the poor, and thanksgiving and the incense of praise will be found oftener going forth from thence. It is our selfishness that makes our poor so ungrateful. If we were more generous and self-sacrificing they would be more thankful. As Lord Kinnaird has said, one great benefit arising from the instruction of the children is, that they often carry home with them the lessons received in the schools, the results of which it will be impossible to calculate. Feel more, my lord, and ladies and gentlemen, that wherever there is a man, there there is a brother—and wherever there is a woman, there there is a sister. We are all prone enough to claim kindredship with those above; Christianity would teach us to claim kindredship with those below—to go into the degraded lanes and alleys in London, and there recognize a needy and a destitute brother in the shape of a ragged child stretching out his heart and hand for the water and the bread of life. It is a great mistake to suppose that society is what it should be. You have read of the Hindoo wife, and of the Mohammedan mother — these are specimens of human nature as sin left it. If you want to see the state of thousands upon thousands, I would point you to the east side of my own place of worship. Come into those miserable abodes, where fancy sheds none of its splendours, where faith communicates nothing of its purity, where holiness has no altar, and where

hope gives no consolation; where the morning sun rises upon no act of prayer, and sets upon no incense of praise; where intemperance has made man a fiend, and woman a wreck; where the gladness and the glory of life is gone;—come there, and see a brother who needs and begs your aid, and a sister whom you may elevate till she become an ornament instead of a curse, in the social system. Let me tell you, that the Koh-i-noor in the Crystal Palace is not so bright and beautiful before God as some of these reclaimed ragged boys. I believe that kingly men work at forges and follow ploughs; I believe that queenly women are found among sempstresses; I believe noble hearts often beat under very ragged coats. The difference between the diamond in the Crystal Palace and the diamond in the mine is only in the polish; and the difference between you, my Lord, and the Ragged School boy, is simply in the circumstances whereby God in his providence has made one man rich, great, and good, that his nearest neighbour may be enriched and made better by him. Let us act in that spirit, and we may rest assured that our labours will be eminently successful. The constitution of the Society, as my Resolution states, is for all denominations. Episcopacy must not come into a Ragged School, nor Presbytery, nor Independency. Mr. Burnet may come, Dr. Cumming may come, and Dr. Bloomfield may come; but Episcopacy, Presbytery, and Independency, must all stand outside. As soon as we have made the children Christians, then these three gentlemen wrangling outside may make them Episcopalians, Presbyterians, or Independents. I think that my system is best, and that they will come to me; you are satisfied that yours is best, and that they will go to you. All Christians must be combined; and I believe that if ever there was a time when it became, not a duty, but a stern necessity, for them to unite, it is the time in which we now live. I believe the time is short—far shorter than I dare state upon this platform; and we must concentrate in the hours that remain the duties that would have required centuries of old to discharge. The candle is almost in its socket—let us write the quicker while it lasts; the paper is almost covered—let us crowd into the remaining portion as much as we possibly can. Oh! let not the physicians in the hospital quarrel about their diplomas, while patients are dying upon their beds. While we hear ten thousand voices ringing from the very depths of society, "Men and brethren, what must we do to be saved?" do not let us settle the Gorham controversy! While so many seek bread, let us not quarrel about the basket. While so many are to be saved, let us leave Episcopacy, Presbytery, and Independency to settle their own disputes. Let us go as Christians, with Christianity and nothing more, to rescue slaves from Satan and sons for God our Father.

The Rev. J. BRANCH read a letter from a poor man in Ireland, in which the sum of 3*s.* was inclosed, to be applied to the funds of the Ragged School Union. He then said: I am not here to tell you what the measure of your gift should be—that must lie between God and your consciences—but I would just ask, if a poor man in Ireland, with a family of children, living upon Indian corn, with a little meat on high days and holidays, can afford to send 3*s.* for the support of the Ragged School Union, what ought your donations to be this morning? I am quite conscious, that if the Ragged Schools had done nothing more than set an example to other countries—if they had done nothing more than bring the rich and the poor together, as has been alluded to more than once this morning—they have done a great deal. If I wanted to show the dignity of London to any illustrious foreigners, who might visit us at this season of the year, I do not know that I should take them to any of our great sights, but I would show them a meeting like this, where the lords of our land come and take an active part in helping to teach Ragged School children. Why, my lord, there is my friend and brother, Mr. Henson, on the platform, who is going back to America, and who, to use his own expression, has been "completely dumbfoundered" at the number of Societies we have in London. He tells me he shall have such a tale to tell when he goes back to America, that he does not know where he shall begin, and is quite sure he will not know where to end.

The Rev. W. W. CHAMPNEYS briefly moved the third Resolution:—

"That the success attending the Society, as recorded in the Report, affords a good illustration of the efficiency of the Ragged School system of education, and justifies the earnest appeal now made by the Committee of Management, that their exertions may not be crippled through lack of means, but that the Subscribers will agree with them as to the duty of perseverance in a work which has already produced such satisfactory results."

The Rev. S. MARTIN, in seconding the Resolution, said: I wish to add a word in support of the testimony of one of the preceding speakers to the visible effects of Ragged Schools upon some of the pupils. One gentleman stated, that a lad had come to the celebration of the Lord's Supper; a similar privilege was given to me, some two or three years ago, in the case of a lad who I believe is now in heaven. It was my joy to attend and watch him while on the bed of sickness; and I certainly learned many lessons while conversing with him—lessons touching the application of the glorious Gospel to such a case as his—lessons that I never could have learned from a magazine or from any mere verbal treatise on the influence of the Gospel. I am sure that very much more is done in connection with this Institution than what meets the public eye. It does occasionally happen that benevolent efforts are dressed up when they are presented to the public, but if you look through the Reports of this Union, you will find that they wear no fine raiment—that there is no poetry in the language, though there is poetry invariably in the deeds and in the facts. Turning to the Resolution for a moment, I am reminded of what a transatlantic brother quoted the other day as the sententious observation of an intimate friend of his, "I observe a great deal of human nature in all mankind." Now, although that truism sounds ridiculous, I am persuaded that it is one of the many truisms which in daily practical life we all pass by. Applying it to the pupils of our Ragged Schools, we may say that we observe in them a great deal of human nature. For example: the evil that is in them is not in them alone, you find the same elsewhere. They are indolent, but they are not alone in their indolence; we might look through the higher ranks of society, to the rich and the illustrious in name and in station, and we might find counterpart cases of indolence there. We find dishonesty in these lads, but dishonesty is not confined to them; there are men who can build mansions and palaces upon principles that are quite as far from integrity and rectitude, as those which move a Ragged School boy when he puts his hand into a pocket and withdraws from it a purse; there is dishonesty in trade, dishonesty in merchandize; there is want of veracity and integrity in the professions of life; there is dishonesty in railway speculations; you find it in abundance on the Stock Exchange. We should remember, therefore, that the evils that belong to our Ragged School pupils are the evils which we find in human nature everywhere. Allow me also to say, that the good which you find elsewhere you may find developed here. The quick eye of that youthful pickpocket—why should it not be like the eye of that wonderful chemist, Faraday, the quickness of whose organ of vision you may have noticed if you have heard him lecture? Or, take the clever manipulation of the lad who, without the slightest contact with the person of an individual, will remove from the pocket a purse or a handkerchief. Suppose that hand, so clever in manipulation, were trained to the work of the painter or the sculptor, or to any of the handicrafts of life—the cleverness would be still the same, but it would be a cleverness consecrated to a good and righteous end. All, then, that we have to do is, to apply the element of Christian kindness, breathed and sustained by sympathy with the infinite and eternal love of God, as manifested in Jesus Christ—to apply that element to the raw material of the Ragged School boy's heart. To refer to an illustration which has been suggested in the course of this meeting, I may say that, greatly as I admire yonder Crystal Palace, yet if our Ragged Schools could be exhibited—if the totality of Christian art could be represented as we have represented there the totality of art universal, we should have a far more glorious exhibition. What would you say if you could look into one of our Ragged Schools as the eye of Omniscience looks into it? A thought of truth and goodness, a beam of eternal light, a principle of righteousness and of integrity, a breath of the eternal life, a human heart, God's workmanship, passing through the process of regeneration, by God's Holy Spirit, and through the instrumentality of truth. If you want variety, you may find it here; if you want beauty, you may find it here; if you want sublimity, you may meet with it here. God's best workmanship, that to which he has consecrated the best even of his own resources, will be found in some of the successful efforts of these Ragged Schools. Not that it would be safe for us to see all that God sees; He is reserving that exposition to the day when there shall be no spark of pride or vanity to be fanned into a flame by the manifestation of what Christian charity has done, but when the results of Christian kindness will be so near the throne of God, that the comparison of them with the God of love, and with his gifts, will make it safe for us

to look upon our doings in all their length and breadth, and yet to be as far from the temptation to pride and vanity as the east is from the west.

The Resolution was carried unanimously.

Mr. MAXWELL said, he had been many years, not only a member of the Committee, but also a teacher in Ragged Schools. He reminded the Meeting, that they were not assembled merely for the purpose of hearing eloquent speeches, but to make up their minds to exert themselves more in time to come than they had done in times past in aid of Ragged Schools. He hoped that they would not allow their good resolutions to evaporate, but would see that they issued in substantial acts of benevolence. The speaker concluded by moving:—

"That the unanimous thanks of the Meeting are due to the RT. HON. LORD ROBERT GROSVENOR, M.P., for his kindness in acting as Chairman on this occasion."

The Rev. Mr. REEVE seconded the resolution, which passed unanimously.

The Noble CHAIRMAN, in replying, expressed his cordial concurrence in the remarks of the different speakers, and his readiness at all times to aid the cause of the Ragged School Union as much as lay in his power.

The proceedings terminated by singing the doxology.

THE EVENING MEETING

WAS held in Exeter Hall, which was densely crowded in every part. Lord ASHLEY took the chair shortly after six o'clock.

The proceedings commenced by singing

"All hail the power of Jesus' name."

The Rev. Dr. HEWLETT then engaged in prayer.

The CHAIRMAN rose and said: Ladies and Gentlemen, the Ragged School Union has now placed its anniversary among the anniversaries of the other great religious societies of this kingdom,—and justly so, we think. It claims, both from its principles and from its efforts, the sympathy and support of the whole Christian public. We have, by the blessing of God, effected great things—not so great as we could have desired, but still more than enough to demand from us the greatest measure of thankfulness and rejoicing (Hear, hear.) In the year 1845, when our operations first began to be systematized and to be promoted with real energy, we had, I think, about 7 schools and 717 scholars; now, in the year 1851, we have 102 schools and 10,861 scholars (Applause.) Of these, I am happy to say, 6,021 are week-day scholars, and 2,062 are enrolled among the industrial classes. This must not be taken as an accurate measure of the progress that has been made, because, I rejoice to say, our example has been imitated in many quarters. There have arisen in various parts of the metropolis, several Ragged Schools that are not in union with this Society, but which must be taken to have arisen out of our operations, and to form a part and parcel of the great system whereby we endeavour to reclaim this moral waste from the grasp and desolations of Satan. I need not detain you long by setting before you the principles of our constitution and of our practice,—they are before you every instant of the day: when you perambulate our streets, every ragged and suffering and destitute child you see, is a principle of action for you, and for me, and for the committee, and for all of us. Our principle is to reclaim that vast waste, to bring the most destitute and forgotten within the sound and grasp of the Gospel, to raise them from the mire, and to set them, if possible, among the princes of the earth. Nor have we been wanting in favourable results. A very few figures will give to you a sufficient appreciation of the success we have attained. We have sent out to Her Majesty's colonies about 350 of these destitute children. From many we have received letters, giving a most gratifying account of their social and moral improvement. In 1848, there went out one of our boys, about eighteen years old, who, a short time ago, remitted to his father the amount of his savings during that period, reaching no less a sum than £10. A little girl, also, who went out at a later period, has remitted to her mother, a poor widow, who gets her living by selling lace, no less a sum than £5; the announcement of which, to her, produced an effect, as you may well believe, easier to conceive than to describe. Other similarly gratifying incidents have occurred, and none more gratifying than the

case of the lads who went out from the Grotto Passage Ragged School, having been aided by the committee with a loan of money, the whole amount of which they have repaid (Hear, hear.) This should urge you on to greater exertions, and to pass resolutions, which it will be your duty to convert into realities. The committee have no great predilection for merely crowded assemblies, and for applauded speakers, if all is to end in vapour, and an empty exchequer. We maintain, (and we say it not in the spirit of arrogance,) that we have done our duty; and it is for you now to do yours (Hear, hear.) We have devised and organized a system of prevention, by which to stop crime while it is in the seed, and sin before it has broken into flower and desolated society. Although other schools may have stood in the way of vice and crime, no one could say of them with certainty, that almost every one trained in them would, without their intervention, have been a vagabond or a thief; domestic discipline and other circumstances might have interposed to do their work. But we do maintain, that every one of those whom we have reclaimed would, from the very necessity of his position, have been either a thief or a vagabond; we do maintain that, by the instrumentality of this institution, we have established a preventive system, which operates in anticipation of the jailer, or even of the hangman. We have, moreover, greatly abated the amount of juvenile delinquency, and have cleansed the metropolis, not by pouring out from it the filth of our streets, but by passing these children through a cleansing and filtering process, before we poured them forth in a rich and fertilizing stream on the colonies of our country. We have given most unmistakable experience of the vivifying and regenerating influence of the Gospel upon the most destitute, ignorant, and forsaken. I do not believe there is anywhere so good a study of the truth of Christianity as can be found within the four walls of the Ragged School. There you may see the power of the Gospel to elevate these fallen masses, and to refine, in body and in soul, even the most filthy, and ignorant, and destitute. In conclusion, we tell you that all these things, which no one can gainsay, impose upon you most serious and solemn responsibilities. We call upon you, therefore, to discharge your duty; we call upon you, so long as there shall be one of these godless wanderers in our streets, not to desist from the great work in hand, but to set yourselves resolutely to the accomplishment of this mighty undertaking, giving yourselves no repose before God and man,

> "While crowding ranks on every side arise,
> Demanding life, impatient for the skies."

(Loud Applause.)

Mr. Locke (Hon. Secretary) then read the Annual Report, of which an abstract is given in another part of our columns.

Robert Baxter, Esq., moved the first Resolution:—

"That this Meeting gratefully acknowledges the blessing of God upon the Institution during the past year; and sympathizing with the Committee in their labours and Christian efforts, trusts the appeal now made for additional funds will be cordially responded to."

In looking at this vast metropolis, the state of its population, the extent of its poverty, the vast number of those who depended upon casual labours for their subsistence, one's heart almost fainted at the prospect. It was, however, some consolation, in viewing such a scene, to be able to mark the growth, during the last twenty years, of institutions rising one after another to ameliorate the condition of these vast masses of people. Last, but not least of these, had arisen the Ragged School Union, whose anniversary they were met to commemorate—an institution which grappled with vice and destitution in its own regions. Would it be said that the agencies of which he had been speaking were not sufficient for the wants of the metropolis? He knew the work was vast, and the instruments but feeble. What man did, through the blessing of God, was so overruled that God would humble the instrument while he blessed his work, so that no one might say, "By the might of my hand or my wisdom has this work been done." We professed to be a nation of Christians, possessing the pure word of the revelation of God, professing pure Protestant doctrine, professing to be governed in wisdom, and to have a constitution which was the envy of all nations. If it were so, how was it that in our metropolis, where were congregated the most talented, and noble, and devoted, and faithful of men, with the Gospel preached in faithfulness, and none making the preachers to be afraid—with schools open on every side to instruct and train up children in the way in which they should go—how was it that, in the midst of all this, there were still tens of thousands of children wan-

dering vagabond and outcast? How was it that vice held her revels in such a manner that there were parts of the metropolis which could not be visited because wickedness was so rampant? It was because we did not act up to our responsibilities and according to the profession we made, because we were so occupied with our own matters that we would not make a sacrifice for others, and would not give ourselves to the work of reclaiming the vicious and feeding the poor. What could be done to meet the evil? He would say, in a sphere where the labour was vast let the labourers be united and the labour be divided. If the city were divided into about three hundred districts it might be reduced into manageable bounds; and in each district there should be a little band of faithful men determined to devote themselves to the work of God. The cause would thus progress further and wider, and we should see the happiest results flowing from it. What, he would ask, did London cost its inhabitants for the vigilance of the police? Between three and four hundred thousand a year; a vast amount of which would be saved by the expenditure which he had mentioned. If this were a thrifty age, and men's minds were devoted upon saving money, how foolish were they to adopt that expensive course which catches the thief after his character is matured, instead of adopting the preventive system, and endeavouring, not to catch, but to bring home; not to convict, but to convince; not to transport, but to colonize. He knew it was not easy to find men ready to devote their time to such objects, their energies and talents being borne away in the current of ordinary business. But ought this so to be? Should we not have Christian manliness, boldness, determination, and self-denial, to set about so important a work? To every one who was engaged in the tumult of life, struggling for a name and a fortune, he would say, What is the end of all this? Is a man to live that he might merely lay up by which to live, and then to die? Far more noble, far more sympathising, far more practical and useful were the real demands upon him than those which he had been describing. A man should halt in the busy course of life and say, "Where is my own soul? and where are those who are perishing for want around me? Is there no help for them? What can be done to help them?" In humble imitation of Him who left a throne of glory, and laid by the splendours of heaven that he might become a man among men, to be humbled and to die upon the accursed cross, that he might redeem the world from sin, and ransom it a trophy to himself.

The Rev. GEORGE SMITH, of Poplar, seconded the Resolution. He said: No Society appears to me to be more attractive, interesting, and important, than the Ragged School Union. I am aware that there are objects in the distance that appear to have a very strong claim upon us; and I am aware also, that the Christian men who usually support one kind of benevolent institutions are the men who are generally connected with the support of others. It is sometimes said, by way of reproach, "You go out to Africa, and endeavour to benefit coloured people there; you go to India and China, to give the Bible to its inhabitants; but you overlook the multitude of neglected, and downtrodden, and ignorant people in your own land." I apprehend that charge comes with a bad grace in the usual way; for, generally, the people who care nothing for Africa, and for India and China, are the men who care very little indeed about the people at home. If the attention of Christian philanthropists is directed exclusively to this or that kind of operation, I would say, in the words of Christ, "These things ought ye to have done, and not to have left the others undone." When I am asked to aid any philanthropic or Christian institution, I can readily determine whether it is worth while attempting it, by two or three simple criteria. I look at the object proposed, at the means and the spirit by which that object is to be accomplished, and at the results that have flowed from the endeavours already made. Judged of by these marks, the Ragged School Union has a claim upon the support of every man who loves his country and his God. Its object is to make the wretched happy, to lift up the downtrodden, to make glad the sorrowful, to instruct the ignorant, and lead them, by the pathway of the cross, to a participation in the dignity of our common manhood, and of the Divine nature itself. No object can be more important and interesting than this. We have heard that the field is large and the labour considerable. I was glad to find, however, that the schools do not increase in the ratio that they did in bygone days; there is in that fact a proof that you are doing your work, and doing it effectually, and that the period will come when there will be comparatively little of such work to be done. I do not,

indeed, anticipate the time when we shall not want policemen, or prisons, or the power of the law; but I do believe that by the multiplication of schools of this kind, you will diminish the number of penitentiaries, stipendiary magistrates, and policemen. While it is the duty of the church to take part in all that tends to dignify and bless the population of the country, surely Ragged School children have the first claim upon our compassion. Charles Lamb said long ago that the children of the poor were "dragged up, not brought up." They are dragged up to what? To a state of squalid poverty. Men may talk as they like about the vanity of riches; depend upon it, poverty is a great evil; squalid poverty is a thing to be abhorred and to be shrunk from; and it was the spirit of enlightened piety which prompted the prayer of Agur—"Give me neither poverty nor riches; feed me with food convenient for me." The means employed by this Society commend themselves to my judgment as wisely adapted to accomplish its object. We have heard of the labourers in the field; and I am sure there is not a sound-hearted Protestant who does not rejoice that the distinguished nobleman who occupies your chair—who has stood in the forefront of that great and noble contest now going on in this country—who, both in Parliament and in public meetings, and in private interviews, is so ready to take any position that is assigned him—that, while he has been standing up in the high places of the land, vindicating those great principles for which our forefathers suffered, bled, and died, he is willing to turn aside from the comparatively great and attractive work to which he is pledged, to care for the needy, the poor, the wretched, and the outcast. (Loud applause.) Will not works of this kind, if undertaken in a humble and prayerful spirit, meet finally with the approbation of the great Judge Eternal, who will say, "I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: naked, and ye clothed me: sick, and in prison, and ye visited me: and, inasmuch as ye have done it unto one of these unfortunate ragged children, now gems in my mediatorial crown, to shine for ever, ye have done it unto me." Your whole proceedings have been imbued with the Christian element. I look to the voluntary efforts of Christian people to educate these downtrodden portions of society. There must be no bigotry, no sectarianism; but the attraction of the cross must be put forth—that wonderful event which is the magnet of mind and the wonder of the universe. I should think it to be no disgrace to be pledged to this work. If you had only established some dozen schools, and educated a thousand or fifteen hundred children, that would have been worth all the money you have expended; but when we see that thousands upon thousands have been redeemed from wretchedness and guilt, that is surely sufficient to encourage us to forget those things that are behind, and to reach forward to the things that are before. My Lord, I have no sympathy with people who can only read novels and spout poetry—who dwell in lofty and sublime philosophy. All our philosophy, all our knowledge and our poetry, must be consecrated upon the altar of Christian benevolence. It is the glory of our age that all kinds of evil and error are grappled with, and that there are multitudes of willing hearts and hands prepared to take part in any good or noble work. The Crystal Palace was planned, probably, by one mind; but it was built by a multitude of workmen: and if we are to rear our Crystal Palace, the foundations of which shall be precious stones, and the gates pearls, the breadth of which shall be equal to the length, and into which the nations of the earth shall bring their treasures, and "the nations of them that are saved shall walk in the light of it,"—there must be a multitude of Christian hearts and hands engaged in this work, and they are not to relax until the top stone is brought forth with shoutings of "Grace, grace unto it!" It is a matter of congratulation that we live in these halcyon days. People tell me of the "good old times," but I know of no times equal to those in which we live. 1751 was a period when Wesley and Whitfield would have been hooted and stoned as they stood up in the midst of a large assembly to preach; now, the Gospel they preached is preached both within and without the pale of the national establishment. The commencement of the eighteenth century had just redeemed this land from the contemplated invasion of its liberties and Protestant rights, and all was connected with uncertainty and fear. Going further back, to the time of the Stuarts, we have an era still more troublesome and fearful. But you ask, "What do you say of the days of good Queen Bess?" I would reply, What think you of the better days of good Queen Victoria? (Loud and continued applause.) One is glad to have a cheer of loyalty for that right-hearted and virtuous woman,—an

example of all that is good and great. But let us, my Lord, be convinced that we owe our dignity, our social comfort, and intellectual vigour, to the influence of the Bible. Let us, then, never rest till we see the wish of good King George the Third fulfilled, — "That every child in these dominions shall have a Bible, and be able to read the Bible." Let us never doubt that the spirit of Christian truth shall go forth, like the angel in the Apocalypse, proclaiming, "Glory to God in the highest; on earth peace, and good will towards men."

"Freedom of spirit, on! O pause not in thy flight,
Till every clime be won to worship in thy light,—
Till, where the valleys sink, and where the mountains rise,
The beacon light of liberty shall kindle to the skies!"

The Rev. JOHN WHITE (minister of Fitzroy Chapel) moved the second Resolution:—

"That there are in the Metropolis many thousands of poor youths and children, who, from the neglect, poverty, desertion, or loss of parents, are entirely destitute of the means of instruction, exposed to all the evils of ignorance, and to all the allurements of vice; and that Free Schools for this class (especially Evening and Industrial Schools) are therefore well deserving the hearty support of all true friends of the poor."

After congratulating the Society upon the crowded meeting assembled to commemorate its anniversary, he alluded to the position occupied by the noble chairman, as president of the British and Foreign Bible Society, and of the Ragged School Union, which he considered to be a blessed union of offices. He had heard the Bible Society beautifully compared to the Sun, as the very centre of the civilization and Christianization of the world; and home and foreign missionary institutions had been still more beautifully compared to the rainbow, each being distinct in its constitution, and different in its mode of proceeding, yet all forming one beautiful bow of promise, that the time was coming, when "the kingdoms of this world shall become the kingdoms of our God and of his Christ." He (Mr. White) was lately taking shelter under a beautiful, wide-spreading tree in Regent's Park; and he saw a bow in the clouds resting, apparently, on either end of the metropolis, with its centre in the heavens above. He was reminded by it of the Ragged School Union, embracing in its arms of love and mercy the entire of this vast metropolis, and lifting up its head to the very throne of grace, to draw supplies for the work it had in hand. He found that there was a defalcation in the funds of the Society; this could be easily repaired, if every one in the meeting would resolve to become a collector for the Union, and to press its claims on all around him. One of the features of the institution which he so greatly admired, was its freedom from any sectarian tendency (Hear, hear.) Churchmen could meet with Dissenters, with Presbyterians, and with the Free Church of Scotland, and all evangelical bodies who tried to impart to others a knowledge of the crucified Saviour. The Ragged School system worked greatly among infidels and Papists. They desired to instruct infidels in that Book which was able to make them wise unto salvation; and as to Roman Catholics, they desired to give them a Bible without a church, rather than leave them in a church without a Bible. It had been his pleasure to visit Ragged Schools, and he could testify from observation to the excellency of the means employed in them. He could speak especially of one Ragged School, in the West End of London, where he had often witnessed the beneficial results of the system. He might mention the case of a little boy who attended this school, and learned to read the Bible. One day he went home to his family, who lived in a miserable garret. Before going to bed in the evening, he knelt down to say his prayers, when his father jumped out of bed, and, beating him unmercifully, commanded him to desist. Next morning, his mother brought him to school, and requested that her boy should not be taught "such Methodist ways," for she did not wish him to be a Methodist preacher. In the evening, the boy knelt down again to say his prayers, and his father again punished him. The little fellow went to bed, and when he thought his father and mother were asleep, he prayed God to bless his father, to turn him from drunkenness, and bring him to a knowledge of Jesus. The mother was awake, and heard his prayer, which had such an effect upon her, that she herself came to the school to learn to read the Bible; and he prayed that God might bless his word to her soul. There was another little boy in the school, a very mischievous little fellow, but who, notwithstanding, had learned a great deal of the Scriptures. One day, he went home, and took up an image of the Virgin Mary, which belonged to his mother,

who was a Roman Catholic. After looking at it several ways, and tossing it about not in the gentlest manner, his mother asked him what he was doing; "I'm thinking," said he, "that I should like to knock off the nose of it." "Why, what do you mean?" asked the mother. "I'm thinking," rejoined the lad, "that if I knocked the nose off, I'd make it so ugly that you wouldn't pray to it any more." "But," said his mother, "who should I have to pray to in the hour of need, if not to the Virgin Mary?" "I'll tell you," he replied; "the Bible tells us that if we look to Jesus, he will help us. I hear of Jesus in the school; do you look to him, and he will help you." A short time ago, he (Mr. White) visited a Ragged School in Ireland, where there were many such established. He spoke to a little boy, who was a missionary, and asked him how he proceeded in his work. "Oh," said he, "I takes my Bible and my Testament, and I goes to our neighbours, and tells them about the love of Jesus to fallen man." "But what do you do when they wont let you read?" "Then I says to them, 'would you like me to sing you a song?' and when they say yes, I sing to them—

'There is a fountain filled with blood,
Drawn from Emmanuel's veins.'"

(Applause.) It was worth all their time and labour to find little children thus lisping out the name of Jesus Christ, and proclaiming it to others. (Hear, hear.) He visited another Ragged School in Cork, a town where once the children of the lower classes might constantly be heard singing ribald songs, but were now often heard singing:—

"How sweet the name of Jesus sounds
To a believer's ear;
It soothes his sorrows, heals his wounds,
And drives away his fear."

In this town there were nuns' schools, attended by many children, numbers of whom had been enticed away from them, and induced to attend the Protestant schools, by little children going through the streets singing their Sunday School hymn:—

"Here we suffer grief and pain,
Here we meet to part again,
In heaven we part no more."

So great was the effect produced by the singing of the little children, that the nuns were now teaching in their schools, in the hope of getting more children, and by this means of winning over their parents,—

"How sweet the name of Jesus sounds."

Our duty was to teach Protestant Christianity to the poor of this metropolis, then the priests of Rome would have to depart, because their craft would be gone; or, better still—what a glorious alternative! they would have to teach their flock, as the nuns are teaching their children,—

"How sweet the name of Jesus sounds."

There never was an instrumentality more calculated, by the blessing of God, to improve the poor of the metropolis than the Ragged School system. We had too long neglected the poor children about us, and had only now awakened to a sense of our duty. A few years ago, when the cholera was raging in this country, and was very much strengthened by the miasma arising from the sewers, it was proposed that those sewers should be flushed with pure water from the country, so that the miasma should be washed away. That was what should be done with the degraded and debased portion of our population: they wanted to be flushed with pure water from the river of life, clear as crystal, which proceeds from the throne of God and of the Lamb; they wanted to be told of Jesus, of his love, of his mercy, and long-suffering, of his cross and passion, of his dying in their stead, the just for the unjust; the Gospel should be preached to them, and they should be trained to honest and industrious habits: this it was the object of the Ragged School system to accomplish. An infidel had said that we were now in the twilight of the Christian day. He agreed with him, that now was the twilight of the Gospel day, but not, as he had said, the twilight of evening, the sun of Christianity being about to set. No; a glorious day was dawning; and by and bye, through the instrumentality of Ragged Schools, City Missionaries, Scripture Readers, and the like, our population would be raised from their degradation and ignorance, and England would present an instance of an island,

"Great, glorious, and free,
First gem of the ocean, first flower of the sea."

JOSEPH PAYNE, Esq., who was received with loud applause, said: You know it has been my principle to grub up old almanacks, to see if I can find anything peculiar to the day on which I have to speak. This, I find, is the anniversary of the death of that great man Columbus, which happened exactly 345 years ago. On looking into his life, I found a few lines, which I think you will agree with me are applicable to a great man of the present time:—"He was easy of access, affable to strangers, kind to his domestics,

and gay with his friends. He was fertile in resources, circumspect in his actions, and without ostentation. His courteous manner and judicious eloquence made his gravity agreeable. He was zealous for the public good, and above all for religion." Now, can you not apply that language to a great man of the present day? (Loud applause.) The great man of former days explored regions that were vast, bright, beautiful, and fair; the great man of the present day explores regions that are dark and dreary, where the sunshine of heaven never penetrates. (Applause.) Now I intend to ask a few questions for the benefit of my young friends, and to answer them myself. I wish to ask, What the Union is? What the Union does? How it does it? and, How we ought to help it? First. What is the Union? It is a union of all stations, a union of all locations, a union of all relations, and a union of all denominations. (Laughter and cheers.) The next question is, What the Union does? Now, if I could have a splendid illumination here, I should like to see in bold prominence the letters R. S., to denote Ragged Schools; and by these letters I would also indicate what the Ragged School Union does. It rescues sinners; it relieves suffering; it reforms society; it renounces itself; it reveals the Saviour; it rejects superstition; it recommends the Scriptures; it refutes slander; it records successes; it renews its strength; it reviews its state; it requires support; and it requests subscriptions. (Much laughter and cheers.) After dwelling on one or two of the above points, Mr. Payne continued: I appear before you to-night, in a particular costume. I have said so much of the lower parts of the dress, that I will now get up higher. Yesterday, I received a letter from the superintendent of a Ragged School, in which she enclosed half-a-dozen collars worked for me by some of the girls. Now, my Lord, you know that there are certain days in connection with different orders called collar days, when, as we find by the advertisements, the knights of the order are commanded to "wear their collars." I am happy to wear my collar on a Ragged School occasion (Cheers.) Now, this is a collar of the Order of the Bath, for cleanliness is one of our great objects; and it is a collar of the Order of the Golden Fleece, for it is buttoned on to a shirt made at the Lamb and Flag Ragged School. (Much laughter.) A boy once went to a Ragged School, and had his face washed; and when he went home, his neighbours looked at him with astonishment; they said, "That looks like Tom Rogers, and yet it can't be, for he is so clean." Presently, his mother looked at him, and finding his face so clean, she fancied her face was dirty, and forthwith washed it. The father soon came home, and seeing his wife and son clean, thought his face very dirty, and soon followed their example. Father, and mother, and son, all being clean, the mother began to think the room looked dirty, and down she went upon her knees and scrubbed that clean. There was a female lodger in the house who, seeing such a change in her neighbours, thought her face and her room looked very dirty, and she speedily betook to the cleansing operation likewise. And very soon the whole house was, as it were, transformed, and made tidy and comfortable, simply by the cleansing of one Ragged School boy. Mr. Payne then dwelt on his third point, and in answer to the fourth question, "How are we to help the Union?" replied, By careful consideration; by prayerful combination; by general recommendation; by special communication; and by occasional versification. By way of carrying out the last-named method, he stated his intention of retiring for a time from platform engagements, which of late had nearly exhausted his strength, and read to the meeting the following valedictory verses:—

"I bid farewell to annual meetings' gaze,
To crowded platforms, and to public praise,
I oft have blown the trumpet to awake
The slumbering city for the ragged's sake,—
I now to abler hands that trumpet give,
That they may sound to bid the ragged live;
Yet ere I pass it from my hold away,
One parting tune I'll for a moment play.—
God save the Queen! exalted on her throne,
Whose honoured sway o'er all the world is known,
God save the ragged child! untaught, unfed,
Without a home or place to rest his head.
God save the teachers! who, from day to day,
Labour in love, and wear their strength away.
God save the Union! may it long be seen
With active troops, and well-stored *Magazine*.
God save our leader! noble and renowned,
Who ne'er will flinch, nor yield one foot of ground.
God save the Christian friends! both young and old,
Who give their pray'rs, their silver, and their gold.
God save the Ragged Schools! and make them grow,
Till ragged children we no more shall know.—
And now I cease: and on your ears shall fall
My last, best, noblest note, God save us all!"

(Applause.)

The Resolution passed unanimously.

The Rev. Dr. Archer moved the next Resolution:—

"That this Meeting, being convinced of the deep importance of Ragged Schools, and of the Emigration Movement and

Industrial Classes connected therewith; and believing that, under God, they will be of great service, both temporally and spiritually, to the class for whose benefit they are designed, as well as a blessing to the neighbourhood in which they are placed, pledges itself to continued and increased efforts to support the same."

Ragged Schools, he said, contemplated a class of children to whom frequent reference had been made. Their number had been estimated at 18,000 and at 30,000. He could not say which calculation was correct, but one thing was certain—that there was a whole mass of boys and girls wandering about in this metropolis who had been hitherto uncared for and unsought out. Beneath the matted and shocked hair of that ragged boy, there were powers, feelings, and thoughts, requiring but the simple power of one beam of the Sun of Righteousness to bring out the light there slumbering, and kindle it into a holy, glorious, and lustrous flame. He knew nothing in the metropolis more striking than the rough, untutored wit of the wild cockney boy. The wit of Colonel Sibthorp was dullness in comparison with it. The London urchin would give out more pure wit in two minutes than many of our lawyers and orators would utter in three years. The object of Ragged Schools was to touch these boys' hearts; they were schools, not of fiery, grinding discipline, but schools of love, exercising the kind and gentle influence of sympathy and compassion. Their design was to exalt these children socially, to make them good members of the state, and quiet, decent citizens; to exalt them morally, by taking them out of the range of the temptations with which they were encompassed; and to exalt them religiously, by impressing their hearts with a feeling of love to God, and submission to his commands. In Aberdeen, the central point almost of Ragged Schools, a neighbourhood of strong granitic formation, people said, "What can you do with the minds of these children?—they are hard, rugged, untractable—you cannot move them any more than you can that hard granite mass." They had, however, only to get hard, sharp tools for the work; and difficult as that work might have been, it should be remembered as a glorious fact, that the harder the granite was, the more enduring was the form into which it might be chiselled. In the present time there was going on a glorious and humanizing process amid all classes; and on their moral and intellectual elevation depended in a great measure the strength and security of our nation at large (Hear, hear.) Let them seek to advance that object by means of Ragged Schools, and thus erect a more noble and glorious structure than ever was raised in ancient times, or in any part of the earth other than our own.

F. Bennoch, Esq., in seconding the Resolution, said: The time was gone by when it was necessary to vindicate the dignity of the Ragged School Union; it had won its laurels, and now wore them mildly; dignitaries of the land came forward to support it; the ministers of the crown and the government of the country condescended to recognize with pleasure the efforts it had made; and wealthy corporations showed their willingness to support it. Five years ago, in the Common Council of London, he brought forward the first motion in regard to Ragged Schools (Hear, hear;) and though few in the court knew anything before of their operations, they were induced to carry out their ancient principle of charitable liberality, by presenting the Union with a hundred guineas; and since that time they had on several occasions generously repeated their munificent gift. Mr. Bennoch then related the history of a boy named Liddle, who was at an early age cast upon the streets of London, and brought up amongst the most degraded classes of our population. He wandered about the country, a common thief, for nine years, during which time he spent six years and two months in prison. After being in a Westminster Ragged School for seven months, he was sent to America, where he has apprenticed himself to an engineer, is gaining an honest livelihood, and lately wrote to the Refuge for a number more of such boys. Surely such facts were sufficiently encouraging to induce them to proceed hopefully in their benevolent enterprise. He called upon those present to do all in their power, in the sphere in which Providence had placed them, to strengthen the hands of the Ragged School Union, that it might go on prospering, and to prosper, and that its future history might be even brighter than the past (Applause.)

On the motion of Mr. Macgregor, a vote of thanks was unanimously accorded to the noble Chairman for his able presidency, and his untiring exertions on behalf of Ragged Schools.

His Lordship briefly replied, and the meeting terminated by singing the doxology.

THE COLLECTIONS.

As on former occasions, we now subjoin an Analysis of the Collections, comparing them with those of the two previous years:—

May 15th, 1849.

	£.	s.	d.
COPPER—			
470 halfpence and farthings	0	18	11½
345 pence	1	8	9
SILVER—			
49 threepenny pieces	0	12	3
413 fourpenny pieces	6	17	8
933 sixpences	23	6	6
717 shillings	35	17	0
111 crowns and half-crowns	14	5	0
GOLD—			
13 half-sovereigns	6	10	0
8 sovereigns	8	0	0
Total for 1849	£97	16	1½

May 14th, 1850.

	£.	s.	d.
COPPER—			
455 halfpence and farthings	0	18	7
367 pence	1	10	7
SILVER—			
48 threepenny pieces	0	12	0
394 fourpenny pieces	6	11	4
844 sixpences	21	2	0
702 shillings	35	2	0
138 crowns and half-crowns	17	7	6
GOLD—			
5 half-sovereigns	2	10	0
9 sovereigns	9	0	0
Total for 1850	£94	14	0

May 20th, 1851. (*Morning and Evening Meetings.*)

	£.	s.	d.
COPPER—			
566 halfpence and farthings	1	3	2½
426 pence	1	15	6
SILVER—			
119 threepenny pieces	1	9	9
481 fourpenny pieces	8	0	4
973 sixpences	24	6	6
793 shillings	39	13	0
139 half-crowns	17	7	6
3 crowns	0	15	0
GOLD—			
12 half-sovereigns	6	0	0
15 sovereigns	15	0	0
Total for 1851	£115	10	9½

GEORGE STREET RAGGED SCHOOL, LISSON GROVE.

A PUBLIC, or, we should rather say, a Social Meeting of the friends of this school was held on the 6th May, in the school-room, situated in one of the most degraded localities of the metropolis, a neighbourhood where Sabbath-breaking, swearing, and the very worst vices prevail to a fearful extent, and where the Roman Catholics have just completed a convent in which a thousand children are to be educated, enlisted from among the poor people, by the bribe of temporal relief.

At six o'clock, about seventy persons, a great portion of whom are teachers in the school, sat down to tea (grace having first been sung.) After an hour spent in the interchange of friendly converse, the *business* of the evening commenced by a hymn and prayer. The chair being taken by H. Harwood Penny, Esq., the Treasurer of the schools, and one of the most active members of the Committee, he referred to the great importance of the school in a neighbourhood, and at a time, in which Popery is making every attempt to win over the poor to its pernicious errors; where in the very streets the emissaries of their false religion are met; and where in the homes of the poor their tracts are distributed. He thanked the teachers for their valuable assistance, and spoke warmly of the good the schools were the means of effecting. One of the Hon. Secretaries, Mr. F. Benham, then read the Report, from which it appears that the school-room is hardly ever unoccupied. On the Sunday evening, the room being divided into two parts, girls and boys are simultaneously taught the Scriptures by voluntary teachers, of whom there are about 60. The average attendance has been 250 in the winter, and 120 in summer, in addition to which, about 30 infants are taught in a class-room. On the Sunday afternoon, a City Missionary expounds a passage of Scripture to the poor, some of whom will go there, but from shabby apparel or other causes, will not attend a place of worship. On the week days, a very large infant school is held, containing upwards of 200 children (this is a very great boon to the poor mothers;) and on every week evening except Saturday, boys' and girls' schools are held, conducted by a trained master and mistress. An adult school for men was opened for a short time, until the establishment of the Working Men's Institute in Little James Street. The last feature in the operations of the School has been an industrial class, where such boys as may be eligible are instructed in shoemaking (several strong shoes made by them were exhibited during the evening.) A Loan Library and a temporal relief fund have also been formed under the superintendence of the Teachers' Committee. The total amount received applicable to the *general* expenses of the school during the year, and including a grant of £20 from the Ragged School Union, was about £200, leaving a balance of £18 against the Treasurer. Towards the enlargement of the premises, £74 has been subscribed out of £300 required; and a donation of £50 received through the Rev. R. Walpole, has been set apart to form the nucleus of an Industrial and Emigration Fund. The Report referred to two instances which, amidst the many discouragements met with in these institutions, afford a cheering proof that lasting good had been effected, in one case even resulting in the conversion of a soul to God.

The adoption of the Report was moved by the Rev. R. Walpole, rector of the district, and a frequent visitor to the Sunday Evening School, who bore his testimony to the good effected by the Schools, and his surprise that any should be found to oppose them—and seconded by the Rev. Jas. Stratton, who referred to three great enemies to the truth: Popery, Infidelity, and Chartism—and as three valuable antidotes to these suggested the Bible Society, the London City Mission, and Ragged Schools, all institutions in which every Christian, of whatever denomination, could co-operate. The Rev. G. Fisk then spoke, referring to the peculiar class of children for whom these schools were designed, and their aptitude to receive instruction from their very mode of living, as compared with the dullness of intellect often

manifested by country boys. He also referred to the value of industrial classes upon the minds, as well as temporal good of the boys and girls; and concluded by moving a resolution expressing the sympathy of the Meeting with the Industrial and Emigration Fund. This was seconded by Mr. Anderson from the Ragged School Union, who confirmed by his testimony the benefit effected by industrial training, especially as bearing upon the after emigration of the pupils. He showed by many interesting facts the great success that had attended the emigration movement, and referred to one more *enemy* unnoticed by a preceding speaker, viz., the debt of £18 upon the *general* fund, exhorting each person to ask themselves what good would have been done in Ragged Schools, if other persons had done no more than they had towards their success.

A vote of thanks to the Chairman was then moved by the Rev. W. Underwood, and seconded by T. B. Hudson, Esq., and after singing a hymn, the meeting closed at a little after nine o'clock.

WHITECHAPEL RAGGED SCHOOLS.

From the interesting Report, lately published, of these effective and well-managed schools, we present our readers with the following particulars:—

"A benevolent lady, through Lord Ashley, placed in the hands of the Rector (the Rev. W. W. Champneys,) a sum sufficient to fit up suitable premises. A house was selected in Colchester Street, and part of it having been prepared for this purpose, it was opened for the admission of children of both sexes on 8th April of last year. On that evening, 35 boys and 33 girls were admitted; and the numbers week by week increased, until they were so great, that from want of room it was impossible to admit any more. The whole number of those who have been entered to the present time amounts to 920; there are at present on the books 145 boys and 129 girls, and the average attendance each evening is about 180; and it is worthy of remark, that this has increased since it was found needful to limit the number admitted. Though so many are assembled in the room, it will not accommodate conveniently more than 120. The school is open every evening, except Saturday and Sunday, from 7 to 9 o'clock; and lately has been opened on the Sunday afternoon for two hours. On the first afternoon 74 children attended, who do not go to any other Sunday School; and on the Sunday evening, those who choose to use the privilege, assemble, and are brought to church. The average attendance at church is about 90, and their behaviour during the service is very satisfactory. About two months after the school in Colchester Street was put in operation, an opportunity offered of securing another room in Court Street, which is towards the other end of the Parish Church district. In the first week, 70 children were admitted to the School now held in this room. The numbers in attendance there have also steadily increased. There are now on the books 96 boys, and 89 girls, making a total of 185 children, two-thirds of whom have never gone to any other school; while there is an average daily attendance of more than 100. The need of such a school, which is situated near the poorest part of the district, is manifested by the fact, that out of the number that attended during the first month, only 7 boys and 9 girls were able to read words of one syllable. Of those now in attendance, about 50 can not only read, but can write legibly. The school is open on the same days, and for the same space of time, (except on Sunday,) as that in Colchester Street. About 60 of the children use the privilege of coming to church, and many of them belong to parents who never attend any place of worship. The great object of these schools is to train the children as immortal beings, and therefore to instruct them in the plain truths of Scripture; while as a means to do this, and also to fit them for the duties of this world, they are taught reading, writing, and the elements of arithmetic. It is pleasing to observe the measure of general order that prevails, as well as the progress which the children make, not only in ordinary knowledge, but also in the knowledge of the fundamental truths of Christianity. The Classes are chiefly dependent on the exertions of voluntary teachers, and the schools are superintended by Scripture readers who are engaged in the district, and one of whom gives his labour in this good work, in addition to that full measure of exertion which his ordinary employment requires. At the school in Colchester Street, a Male Adult Class was formed at the commencement; 80 persons have taken advantage of it; there are now 22 on the books; and 13 on the average attend. An Adult Class for females was also formed in August, in which on the whole 50 have entered, and there are now 16 on the list, whose attendance is pretty regular. Industrial Classes have also been established, which meet for three hours on one evening in the week; one for boys to learn shoe-making, the other for girls, who are taught to make and mend their own clothes, and to alter or repair gifts of clothing, which may be contributed by friends for distribution in the School. Admission to these classes is made a reward of merit, or of regular attendance at the school for a month. The class for girls is under the management of a member of the congregation, to whom the best thanks are due for her regular, active, and efficient superintendence. Provident and Clothing Funds have also been established; and the children may deposit what money they please in either. That deposited in the Provident Fund they may draw out when they choose; but that put into the Clothing Fund cannot be employed for any purpose but the purchase of clothes; and when any child has saved nearly enough to obtain any article named, then some addition is made to the sum, to make up the amount required. Pleasing instances may already be adduced of persons feelingly and thankfully acknowledging the advantages which these Schools have conferred, either on themselves or on their children; and amongst the other benefits of which they are instrumental, may be mentioned the circulation of Bibles amongst those who attend them. No fewer than six dozen and a half have been sold at 6*d.* each in the school at Colchester Street; which, considering the poverty of the children, supplies gratifying evidence that they are interested in the truths that are taught them."

In a more recent communication received from the Rector, he says:—

"We have in the two schools, 440 children. Of their attention, earnestness, and affectionate behaviour, I can speak from experience. In none of our schools do I find a more fixed attention, a deeper interest, and more evident anxiety to learn. It cheers me as I go from one school to the other, frequently on the same evening, to find how correctly what I have taught them on the preceding visit has been remembered, and how eagerly they seem to wait for a continuation of the chain of teaching, for I am endeavouring to carry them through a connected series of instruction in the Bible. Many of the poor little ones, having little kindness at home, receive our kindness as a strange and attractive gift, and are evidently won upon by it. In one of the schools (Colchester Street) we could take in double our present number if we had only room. Many of our teachers are most regular, patient, and laborious; and their self-denying work of love will, I am persuaded, not be lost."

Original Papers.

THE RAGGED SCHOOL EMIGRANTS.

Since the autumn of 1848, upwards of three hundred youths have emigrated from the London Ragged Schools to Australia and America. The expenses of this effort have been considerable, and a large portion has been defrayed by the voluntary contributions of the public; but we feel assured that were we enabled to lay before our readers an entire history of the proceedings of the youths since their embarkation, there is not one contributor to the Emigration Fund who would consider that his assistance has been uselessly bestowed. Some of the lads *may* have abused the kindness of their friends—they may have made shipwreck of their promises and prospects—they may now be sunk as deeply in the mire of degradation and guilt as ever—they may be as fit subjects for a Ragged School as before they entered one,—but if there *are* such cases they are extremely rare, and have not been communicated to us through any of the sources of information which we possess. We take a low estimate when we suppose that two hundred and fifty of those youths are doing well, and have proved themselves worthy of the confidence of their teachers and the assistance of their friends. Now, if such is the case, we maintain that the reclamation of that number, (even if the remainder had fallen away, which we are by no means disposed to admit,) is more than a compensation for all the money expended on emigration purposes, and the education of those who have shared its benefits. The average age of the emigrants is sixteen. Let us suppose they had been left another sixteen years, the subjects of ignorance and neglect. Doubtless fifty, at least, would have been transported; and several convictions, imprisonments, and ultimate transportation, would be economically managed in each case at £200. Here we have an expense to the country of £10,000, and our colonists again visited with the terrible infliction of another fifty ignorant and brutified miscreants, of whom the mother-country had become wearied, and with an indignant selfishness, even at an enormous expense,

"Heaved her encumber'd lap, and cast them out."

Nor is this all; for, at a low estimate, twenty-five of these convicts would have become fathers prior to their expulsion, and thus we should not only have had twenty-five destitute mothers, paupers in the workhouse or systematic beggars in the streets, but also, *at the least another fifty* hungry, ragged, destitute children in a condition even worse than were their fathers, and obliged to follow in their very footsteps. Add to this the amount of moral evil (that no human guage can measure) which these fifty victims of ignorance and neglect must for several years have been propagating.

But what of the remaining two hundred who, we suppose, would have escaped transportation? If allowed to grow up, as they were when we first found them, without religious, secular, or industrial knowledge, could they ever have become intelligent or useful citizens, or been other-

wise than a burden and incumbrance upon society? Herding in our filthy (and to us disgraceful) courts and alleys, the victims of ignorance and sensuality, without employment or a knowledge of any regular handicraft, they would have become a race of paupers, drunkards, and thieves, surrounded by swarms of wretched and degraded children, rising up to visit society with most terrible penalties for the neglect of those parents whose vices and miseries were their only inheritance. Long before another sixteen years had expired, it would have been found that another ten thousand pounds was but an instalment of the expenses incurred by pauperism and punishment, in connection with these two hundred outcasts.

But if the instruction and emigration of these youths have been a saving to the mother-country of more than twenty thousand pounds, they must prove a gain to the colonies to a still greater amount. Their industry will not only eventually place them in positions of comparative independence and comfort, but also add to the wealth of the country; and instead of their children becoming "seedplots" of evil, a curse to the land of their birth, they will be trained to habits of honourable industry, an addition to the wealth of our colonial possessions.

In September last, we received an unexpected visit from one of the youths who emigrated in October, 1848. He was the son of poor, improvident parents; and we believe the chief instruction he ever received was in the Broadway Ragged School in Westminster. On his first arrival in the colony, he obtained employment in the building line, for which he received eighteen shillings per week. He remained at this work for nine months, after which he entered into the employ of a butcher, from whom he received nine shillings per week, with board, lodging, and washing. After serving the butcher five months, he engaged as a sailor, (for £1 per month and provisions,) in a vessel coming to England, and in which we believe he has again returned to Australia. His dress (of superfine blue) and general demeanour were such as scarcely to leave an impression on the mind that he had ever been a ragged scholar. He gave us a very intelligent account of the country, so far as he had the means of knowing; and what we valued more, an account of the thirteen lads who went out with him in the same vessel. By comparing his statements—which he seemed to give with great caution—with other accounts we have received, we believe their correctness can be fully depended upon. The following are the particulars taken at the time:—

"Henry C. engaged himself to an emigrant that went out in the same ship, did not stay with him very long in consequence of a good place being offered him at the Commercial Inn, where he commenced with 4*s*. per week, with board, lodging, clothing, washing, etc. He was in this situation when I left.

"Daniel C. became a plasterer; for four months he was earning 20*s*. per week. He sometimes takes jobs on his own account, as a little master. He would get on better than he does if it were not for being often ill.

"James R. went into the Bush, and I lost sight of him.

"James G. is in the building line, and has been earning 4*s*. 6*d*. per day all the time he has been in the colony.

"John B. is a painter, and can earn 7*s*. per day, but unfortunately he drinks, and so loses his money as fast as he gets it. The young woman, Jane, who went out with him, expecting to become his wife, refused to marry him in consequence of his drinking.

"Thomas T. is a brick clay worker, and regularly earns 4*s*. 6*d*. per day.

"John S. is carrying the hod, and gets 27*s*. per week. He saved money, and has already bought three allotments of building land, besides half an acre of garden ground.

"John E. is a sawyer, works piece-work, and can get from 8*s*. to 10*s*. per day. He dresses well, and appears very comfortable.

"Richard H. is a blacksmith, but know very little of him, having only seen him three times since we left the ship.

"John F.; only seen him once, but he was then nicely dressed, and looked well.

"John D. is at work in a tan-yard, and gets 10*s*. per week, with board and lodging, but pays for his washing. He has been in his place fourteen months.

"Joseph J. is a shoemaker; did work for Reges, and earned his 30*s*. per week. He was in the hospital, poor fellow, for six weeks, but he is now doing well at his trade in the Bush."

Thus it appears that the whole of those lads, with one exception, are doing well; and although there does not seem to be two of them following the same occupation, yet in every instance the calling is honourable and yielding a comfortable maintenance. Who can tell but that the descendants of the poor lad who now "carries the hod," and by his savings has already purchased several allotments of land, may yet rank among the aristocracy of the "far west?" Nor is the least pleasing feature in their character, the affection and sympathy they manifest for their poor parents whom they have left at home, and the gratitude expressed to those teachers and friends who assisted them to emigrate. In many cases, their home-recollections are not the most pleasant; but even these, instead of inducing a spirit of forgetfulness, call forth affection and pity, which is sometimes expressed in a well-timed caution or rebuke. We lately perused a letter, sent by one of the boys to his parents, who forwarded it to the master of the school from which he emigrated. There was one passage in it most carefully erased, and as it appeared from the ink not to have been done by the writer, we were at some pains in having it decyphered. It revealed some sad facts, of which the mother might well be ashamed, and which the poor boy could not forget even at so great a distance. (The sentence will be seen in the following extract, printed in italics.) After giving an account of the voyage—during which he was often employed by the captain, who paid him £1. 10*s*. for his services—and of his subsequent course in the colony, he proceeds to the conclusion of his letter. Speaking of his little brother, (Oscar,) he says: "Kiss him for me if you please, and tell him from me to be a good boy; I hope and trust you send him to school, and above all I hope that father has got plenty of work, and *that you have kept away from that cursed enemy, drink*." With a filial reverence the poor boy adds:—"My dear mother, I hope you will excuse me for what I say." We know not but this simple and affectionate reproof may have been followed with many prayers; and may we not hope, as the mother is not yet dead to shame, that although she has erased the passage from the letter, God may write it deep upon her heart, and thereby lead her to repentance? The closing passages in the letter are full of beauty and tenderness. We envy not the heart that could hear them unmoved. After expressing affection for some distant relatives, he says:—

"Dear father and mother, and dear Oscar, I must now conclude by saying, good-bye."

"P.S. Dear parents, please to let me hear from you as soon as possible, and let me

know how you are getting on. Dear father and mother, and dear Oscar, *live in peace!* God bless you all. My dear friends, God speed your letter. Good-bye."

We lately perused a letter, received from another poor lad, who seemed to rejoice in the ability of manifesting his affection for his impoverished parents in a still more tangible form. Having "enough and to spare" himself, he was not forgetful of the poverty of "his father's house," nor could he fully enjoy his own comforts, until he sent them the first-fruits of his savings—the sum of *ten pounds*—which they lately received with gratitude and joy. His wages are only about £20 per annum, so that in this gift he sends them the entire proceeds of six months' hard labour in the *Bush;* yet he does so with an affectionate cheerfulness, seldom shown by those who require to assist their poorer relatives. A girl, who went from the same school, from her limited savings as a servant has also sent her mother *five pounds*—thus affording a pleasing proof, not only of sincere affection, but also of propriety of conduct. Thus a portion of the money expended for the emigration of those children is being returned by them, and although not as compensation, yet it is being devoted to one of the best and noblest of purposes—the assistance of their aged and needy parents.

We think such facts as these must prove to every considerate mind, that the money expended in removing those children from a condition so utterly ruinous to themselves and to society, to one of usefulness and comparative comfort, is not only well bestowed, but already shown to be a profitable investment. Who could have witnessed the gladness and joy of these grateful parents, and not felt it a privilege to assist in the emigration of their affectionate and deserving children? How easy would it be, by a little benevolent industry, even on the part of those who have limited resources, to raise sufficient means for the emigration of very many more! The following letter, which we received a considerable time since from an old and devoted friend of the London Ragged Schools, contains some excellent suggestions, which, if actively adopted, would greatly facilitate the scheme. The article to which he refers appeared in our Number for March, 1850, and to it we particularly invite the attention of our readers:—

"Dear Sir,—I have thought much lately of your efforts on behalf of the ragged ones, and the "*damper*" put on them by the Government withholding the grant which they made in 1848 for the emigration of the most destitute and deserving from your schools, and which we have sufficient evidence to prove the good resulting, both to those children who are fortunate enough to be elected out of the multitude of their class, as well as to those that remain, by stimulating them to good behaviour, etc.

"Now, many people here, I am convinced, are ready to assist in doing that which the Government have denied. With respect to ourselves, I think the balance of £75, remaining in our treasurer's hands, shows there is no lack of support to our local schools; therefore I am anxious to propose a way of assisting others. It strikes me that if you would draw out a case or two of some of the children in your Refuge who are eligible for emigration, and show their "low estate," and it may be, tracing them through the passage of vice and crime to the reception into your schools, and now recommending them as honest and industrious characters; and at the same time appending the probable expense per head of sending them to America or Australia, I think I could, in conjunction with some friends, *adopt* one or two children, and send them forth, and thus place them in a situation to gain their own living. This plan was suggested to me a few days ago, after reading your admirable article on Emigration in your last Number; but the following affecting circumstance determined me at once to write to you on the subject:—

"Whilst passing through one of the principal streets of Nottingham this afternoon,

I observed two bare-footed lads, about twelve and fourteen years of age, handcuffed together, proceeding in custody of the police. On their approach, I recognised them as two of my old scholars, who were being conveyed before the magistrate on a charge of stealing a pair of shoes. Their history is short: descended from *Irish* parents, and living in the lowest locality of our town; sent out to beg, sell pipeclay, or other small wares; associating with numbers similarly situated to themselves; their *father in prison* for having an illicit still in his house; under no restraint at home or abroad, except occasional attendance at the Ragged School; inhabitants of a prison three or four times each within the last twelve months; the oldest been in my own employ for upwards of thirteen months, but the sad examples at home, and corrupting influence of evil companions, soon tempted him to leave *steady employ*, and loiter about the streets, seeking to "pick up a living" with anything that came in his way, and now find him, for the fourth time, an inhabitant of a jail. What can be done with children like these? We have here no Houses of Industry, where they may be received, and experience the effect of moral, industrial, and religious training; therefore it is not likely that such can be taken by the hand, and transplanted to a soil where they may flourish, and grow, and bring forth good fruit. For this reason I feel all the more ready to assist in your endeavours to send some of the London destitute poor to the Colonies, knowing you have the former machinery at work, and only want the necessary funds to enable you to do the latter.

"Trusting the above suggestion may be of use, and that others may do likewise,

"Believe me, Dear Sir, your fellow-worker in the cause,

"S. R. STAREY,

"Hon. Sec. to the Nottingham Ragged School."

The suggestion of our Correspondent, to supply historical accounts of special cases, is impracticable as a general rule; for, in the case of those who proposed *collecting* the necessary sum, several months would be required to raise the amount *after* the boy's acceptance as an eligible emigrant, and hence his "adoption" would prove a punishment instead of a privilege. We have also serious objections to publishing accounts of the children prior to their embarkation, except in very special instances. Nor is it necessary; the very great amount of information we have already published respecting the "before and after" of these youths, should act as a sufficient stimulus, if properly used, for any future efforts that may be made. The expense for passage and outfit to Australia for each youth is about £15; and if our Nottingham Correspondent will but send us the *money*, we shall lose no time in selecting two or more *eligible* recipients for his bounty, and give them specially to know, to whom they are indebted for the privilege of emigration.

We cannot better conclude this paper than by the insertion of another letter we lately received from a *practical* friend, as it contains some valuable suggestions respecting the circulation of the Magazine, and the increase of the Emigration Fund:—

"Sir,—Enclosed I beg to hand post-office stamps, value three shillings, and shall feel obliged by having your Magazine for this year, and I trust for many more. I have read them now for a considerable time, and much when travelling by rail, and find them most suitable and convenient for short journeys; so much so, that it seemed to me that your Society would do well to promote their sale at all the principal railway stations. I feel perfectly satisfied a vast amount of good would result from an effort of this kind; indeed, if your Society dare not venture, I shall be disposed, at Leeds and elsewhere, to try it myself.

"Commercial travellers have vast opportunities of doing good if they choose. I know one gentleman who obtained *one thousand names and shillings*, and presented the Ladies' Bible Society at Birmingham with £50 in return for their *many* Bibles—left in each bedroom at the principal inns.

"Will you be so good as inform me the cost per head on your boys emigrating to Australia; and if you will send me a few more copies of their letters, I should like

to try my hand at transporting some of them "*uncondemned*," ere it be too late. Can you promote the idea of each family-man, in comfortable circumstances, freeing ONE Ragged School emigrant *for each* of his children. My number, I am thankful to say, is eight, and I am determined *to try*.

"I am, yours very truly, W. O."

To these excellent suggestions, we would only add the solemn, but much-forgotten Scriptural truth, "*To him that knoweth to do good, and doeth it not,* TO HIM IT IS SIN."

THE VAGRANTS' HIDING-PLACE.

VERY few of the young outcasts of the metropolis are unacquainted with Victoria Street, Holborn Hill. We have sometimes thought how strange are the associations connected with its *name* and the dark avenues over which it is built. In our sentimental moods, we have been willing to take it as a circumstantial intimation that the blessed time would yet come, when the extremes of society, nominally meeting here, would verily come in contact—when "kings will become nursing fathers, and queens nursing mothers," to the homeless orphan and the friendless outcast, and when such dens will be left to their proper occupants, the adder and the mole.

About the end of May, 1849, the Earl of Shaftesbury, accompanied by a few poor men, whom he was not ashamed to recognise as fellow-labourers in a great work, made a midnight visit to this strange museum of juvenile misery. The rumble and bustle of Holborn and Fleet Street had ceased—the pulse of metropolitan life had, for a few hours, sunk to rest—and in the great thoroughfares were only to be seen the cabman, hastening home with a few of the votaries of pleasure from the evening party, the policeman pacing his solitary rounds, and some wandering victims of dissipation and crime. "Deep sleep had fallen upon men," and, as with the arm of Omnipotence, arrested the progress of human pursuits, and hushed into forgetfulness the millions of minds that, but a few hours before, were buzzing with anxious schemes, or withered by corroding cares. Some had that evening repeated a prayer for the poor, which God had enabled themselves to answer; but few when retiring to rest had "a heart at leisure from itself," to sympathize with the poor outcast or the lonely lodgers under the Victoria arches. But "the Father of the fatherless" had not forgotten them; and with a purpose of mercy then future, He that evening caused the very extremes of society to meet together in that dismal hiding-place of misery and guilt. By the aid of a lighted candle, the unexpected visitors threaded their way from one dank corner to another, ferreting out their frightened *protégées*. Some were merely burrowing in the soil; others, longer accustomed to the hardships of this subterranean tenancy, possessed a scanty supply of dirty straw; a few congenial spirits, who had learned without the aid of Solomon, that "two is better than one," were quietly lying over each other, thus blending the heat of their bodies with their common sympathies.

By two o'clock in the morning, they had collected thirty of these wretched creatures, and removed them to the Field Lane School, where means were taken to alleviate the sufferings of some, and find refuges for

others. Doubtless, in most cases they were as deeply sunk in depravity as they were in misery; but how could they be otherwise? Often—the result of orphanage—they are cast upon the streets when mere children, without friend or protector; one poor creature, thirteen years of age, who never remembered his mother, was left an orphan by the death of his father, when only eight, and had slept *a whole year* in this dismal lodging.

Another boy, of the same age, was left an orphan at nine, and had slept *two years* under the same gloomy covering. Some were living witnesses of the hereditary character of misery and crime; but, a few others could cherish the recollections of better days, when, until "father's death," they lived in respectable homes, but had now become homeless altogether. Very many of them had been in the habit of attending the Field Lane Ragged School, some with great regularity and propriety of conduct. But, laugh as the world may at our "modern mawkish sentimentality," it is no easy matter to teach a class of youths living in such circumstances. The teacher has often felt that instead of "bread" he was surely offering a stone, when, at the close of the evening school, on returning to his comfortable home, he saw the very youths of his own class, cold and hungry, crawling down into their dismal hiding-places, to take the hard damp ground for a pillow and a bed!

Such scenes of abject misery and wretchedness, when once *seen*, will live and linger in the memory on all occasions and at all times; they intrude themselves among the thoughts and feelings, and rise up, like gloomy spectres, sometimes in harrowing contrast with other life-scenes; nor will they take their departure at pleasure, but again and again will demand a hearing, with a desperate importunity that cannot be denied.

It is but a few evenings since a circumstance occurred which called up these associations of misery so forcibly to our minds, that here we cannot help briefly recording it. Returning at a late hour from a suburban district, we missed our expected conveyance, and had to travel a considerable distance on foot. The forest of vehicles and Exhibition visitors, through which we passed in the afternoon, had disappeared, and comparative quietness reigned in the once busy neighbourhood. But, on approaching a large mansion in the vicinity, we observed a scene of activity and bustle, splendour and gaiety, scarcely excelled by the Hyde Park visitors. Carriages were pouring in from all directions, and crowds of eager spectators were assembled, anxious to catch a glance of the grotesque figures of their fashionable occupants. About a hundred paces onward, and around another mansion, we observed a similar scene. But, while admiring the costly dresses of the numerous guests, so beautifully illustrative of the court etiquette of a former age, and which called up many interesting associations connected with our country's history and greatness—with panoramic vividness the hiding-places of want and misery rose up before us, echoing the question from their dreary stillness, "To what purpose is this waste?" (Matt. xxvi. 8.) As we passed along the streets, we could not help repeating similar questions to ourselves—as to whether the best interests of our country would not be more promoted, if the immense sums lavished on such a *réunion* as this, were expended in providing homes for our homeless poor, in cleansing the Augean stables of vice and iniquity that blacken

and disgrace the metropolis, and in assisting those benevolent institutions that are crippled and hindered from limited resources, although so largely the means, under God, of preserving "peace within our borders, and prosperity within our palaces." To *us* the answer was very easy.

But to return to our former subject. On the 30th of April last, it was our happiness to witness a more interesting spectacle. The large school-room in Field Lane was crowded with interested listeners, assembled at the ninth anniversary of that invaluable institution. The Earl of Shaftesbury occupied the Chair. At the conclusion of an excellent speech, his Lordship intimated that the Committee of the school had been enabled to extend their operations through the benevolence of an excellent lady, and although he was not at liberty to mention her name, he could not refrain from alluding to her many and liberal gifts on behalf of the destitute poor, with feelings of the greatest admiration and thankfulness. This extension consisted in the fitting-up of a Night Refuge—at an expense of nearly £300—which, through the influence of his Lordship, was entirely defrayed by this lady—containing one hundred separate sleeping berths, for the poor vagrant outcasts who formerly slept under the arches. It is also fitted up with cold and hot water baths, and such other appliances as are necessary to the health and temporary comfort of the hapless inmates. As it was to be opened for the first time that evening, we remained after the public meeting terminated, to witness another of still greater interest. About twenty youths, who had been supplied with tickets of admission, were standing around the door long before the hour had arrived. On being admitted, each poor creature presented a spectacle of misery wretched in the extreme. The emaciated and *withered* countenances, naked feet, matted hair, tattered and filthy garments, the vacant and fugitive looks blended with a smile of hopeful gratitude, were enough to melt even a hard heart to pity, and make one envy the position of their kind benefactress, who had provided a nightly home for so many homeless wanderers. The rules of the institution were read over and explained to them; a portion of Scripture was then read, followed by a short address and prayer, during which the greatest order and attention prevailed. They then retired each to his sleeping-berth, grateful for the seasonable shelter, and glad to know that in the morning they would be supplied with a scanty repast before returning to the streets.

The following table will show the numbers admitted during the first month, and the quantity of bread administered:—

New Applicants admitted.		Number of Beds or Sleeping Berths occupied each week.			Rations. *Note.*—Six ounces of Bread allowed to each inmate daily.	
		By Males.	By Females.	Total.	lbs.	Quarterns.
April 30th to May 7th	45	41	4	45	75¾	18¼
May 7th „ 14th	35	405	7	412	154½	38½
„ 14th „ 21st	34	489	9	498	186⅜	44½
„ 21st „ 28th	10	446	8	454	168⅞	41¾
Total for the Month .	124	1381	28	1409	585¾	143½

Thus it will be seen, that about fifty was the average number accommodated each night during the first month; but more recently the whole number of berths have sometimes been occupied, as it was necessary to limit the number of admissions at the commencement. A most active and pious man has been appointed as superintendent, who remains with them from the time of their admission until their departure in the morning. His task, in many respects, is a most unenviable one, but he prosecutes his labour with great perseverance and zeal, often acting towards the penitent the part of a missionary and friend. One youth, decoyed away from his parents, has been restored to them, and is now placed in a situation, "clothed and in his right mind." Others are showing the effects of the salutary influences exerted upon them by the nightly reading of the Scriptures, followed by suitable exhortations and prayer—privileges to which most of them had ever before been strangers. Several instances have occurred in which the parties having obtained employment, and thereby enabled to pay for lodgings, have returned their thanks to the Committee for the assistance afforded them, and expressed a desire to be permitted to attend the Evening School, thus exhibiting proper feelings of self-dependence and gratitude.

The expenses connected with this appendage to the schools will doubtless be considerable; but we think they might be materially lessened if the proprietors of large club-houses and hotels, and even many families, would send to it those portions of wholesome food that are often wasted, because "unfit for table again," but which would be greedily devoured by these famishing creatures, who, sometimes almost "dying of hunger," are anxiously pleading *in the evening* for their usual morning allowance of six ounces of bread, as "the gnawings of an empty stomach will not let them sleep." We cannot better conclude these hasty observations than by the following graphic description of the locality in which the school is situated, from the pen of a physician who lately visited it:—

"Without actual inspection," he says, "it is difficult to believe the half that might be told of its loathsomeness and squalor. In some parts it is one huge brothel, in other parts a pile of caravansaries, in others are warehouses of stolen goods and manufactories of decomposing poisonous food—while the *tout ensemble* is the very seat of nauseating stench and putridity, demoralization and crime. I entered one of these dwellings of the poor, one clean as a poor and sickly wretch could make it; it was devoted, the lower part to a family, the upper part to lodgers. In one room in the upper story were four beds, each let at sixpence per night to a *married* couple. The slanting roof, reaching to within a foot of the head of the bed, was saturated with percolations, while a window-tax-escape-light served to make apparent the misery that reigned within. Shall I dwell on the scenes which may be witnessed there at any hour of the night? Do truth and justice require the whole chain of circumstances by which, from the first act of what may be truthfully termed infantile incest, the miserable daughter of such a people as are here located is sent adrift, an outcast upon the world, to bear the gibes and jeers of unrelenting society, and to be relieved of her despair or her shame only by the death-bed agonies of the withered prostitute?

"Can it be that, in this age of Bible Societies, it is necessary to present the very extreme of woe to incite, not to extraordinary effort, but to simple duty? If it be so, then ere long will be a numerous class—those who vegetate in this district, if unrooted—who will regard crime as the title of admission to what, in comparison with those they have, are well appointed and wholesome dwellings. Unhappily, the standard of morality is low enough among the poorer classes; and so it must continue while every condition of their existence tends to brutalize them, and to efface every moral sentiment.

"Is complaint made of the irreligion of the masses? I ask, in all reverence, in what

attractive form does a God of mercy appear before these outcasts and wanderers? Amidst scenes and privations such as these, is it not almost a mockery to invite these people to any form of religious worship, recollecting that they must leave the prayers and praises of the temple for the brothel and the den, the purlieus of thieves, and the hiding-places of harlots?"

DISCHARGED PRISONERS.

SOCIETY claims the right to punish offenders against its well-being, and Christian principles demand that the punishment should be accompanied and followed with reformatory measures. To change the mind and habits of the man is, doubtless, a more difficult undertaking than to afflict or confine his body, and the one is of infinitely more importance than the other. Hence our country has been led to pay so much attention of late years to the subject of prison discipline. But it appears to be necessary to follow the offender beyond the walls of the prison-house. The state of society, the condition of the discharged prisoner, require it. It is not the object of men in these days to take revenge upon erring individuals. Their reformation is desired. The language of Christian men to criminals is, We want you to live holy, unblameably—to do your duty in that state of life to which God has called you.

If this is the object of law, human and Divine, we must not, by our actions, or by our neglect or indifference, frustrate it. It cannot be questioned but that some of our criminals leave the jail with a desire to amend their lives. In the opinion of some the number is small, but with those who are in the confidence of prisoners, and know most of the working of their minds, the number is considerable, bearing a large proportion to the mass of offenders. For proof that there are such we may go to our Industrial and Philanthropic Schools, to our Refuges and Penitentiaries; and if, by voluntary means or by legislation, a bare subsistence in return for hard labour, or emigration to our Colonies, were offered to those who have been at any time incarcerated, there is no doubt thousands would be candidates for the boon; yea, more, if a severe probation for a time, consisting either of hard living and incessant labour, or any act of self-denial, were required of such prior to obtaining that humble, reasonable, and legitimate favour, there would be more applications than our boasted justice and humanity could compass. It is our duty and our interest to assist prisoners discharged from jail and promising reformation, in their exertions to obtain an honest livelihood. Their old companions are frequently found at the prison gate to welcome them on liberation, and poverty, as well as former associations, will make their friendship compulsory, unless means are used to deliver them out of their hands. The law of the country punishes and brands offenders; it moreover endeavours to reform them while undergoing their sentence; but when this is endured, discharge from prison takes place, and what follows? To expect them to obtain work and support immediately on discharge is unreasonable. Employment is not always at hand even to the industrious and honest, who are diligently seeking it—how much less to those who, on leaving the prison, find their former places (if such they had) filled up, and are ignorant as to where such labour as they can perform is to be procured; and when they know even for this they may have to try many places, and probably wait, perhaps, alas! too long, ere they can earn their daily bread. There is a strong feeling in the breast of almost every person against employing those who have been in a jail. Such is their condition. Hence, to loose prisoners on the world without offering them employment or assistance, either at home or abroad, is like saying to them, "Go, make brick, get you straw where you can find it; you are in danger from evil companions—you are destitute and degraded, ignorant and prone to crime—and though you may have been lately taught to fear God and obey the laws, and though you may have made the best and holiest resolutions, still you must take your chance, you must be left to yourself and the mercies

of the world." No wonder that offenders against the laws, on liberation from prison, and none to care for them, associate and combine together. Hence the pauper child, who absconds from the union, and is punished by imprisonment, is driven into the companionship of thieves; the infant beggar, who only obeys the parents' orders, and is imprisoned, becomes numbered among criminals; the vagrant child, who sleeps in some outhouse or archway, when he has no better place to rest in, is taken to the jail, and thus begins his downward career; the incipient, untaught, unfed, juvenile delinquent, who, without fear or knowledge of the laws of God or man, commits some petty theft, and is whipped, imprisoned, and discharged, takes his place among the enemies of society. Thus, felons, burglars, highwaymen, and murderers, are produced. Our neglect of common sense, not to say of the Christian means of prevention, is the national manufactory of abandoned criminals. When shall we become wise? When will the nation seek to prevent crime by instructing the fallen in the precepts of our holy religion, and by training to habits of industry the destitute and the depraved? Should we even wait for their matriculating in a jail, or graduating as felons, ere we attempt their reformation? Ought we not to discontinue to associate the earliest recollections of our juvenile offenders with prisons, and to cease the pursuit of a system which, from the data of past experience, makes daring and skilful marauders? Ought we not to make more use of the school and the spade, and less of the policeman and the prison? Ought we not to allow some of the advantages to infant and untutored criminals which our transported felons enjoy, and so deliver them from the disgrace, and spare the country the expense of their transportation?

The enemies of reformatory measures would direct attention to those cases which appear hopeless—but how many of these have been driven to crime by force of circumstances, and how many might have been rescued by the hand of kindness, we know not. Some, at least, of our discharged prisoners are the victims of public feeling, objects of scorn by even the honest of their own grade in society. When labourers are wanted, they are the last to be employed, if at all; when workmen are discharged, they are the first to be sent off. Their old masters are afraid to employ, and new masters are slow to engage strangers. Perhaps the discharged prisoner obtains employment without its being known that he has been in jail, but by and bye the truth comes out, and the master is actually compelled by his workmen to get rid of this stranger. If he enters a place of service under no disguise, the first thing lost or mislaid is put to his account, and he is accused of robbery; and a person under accusation or strong suspicion will have one reason less for preserving his honesty than others not suspected. The second loss of a tool or any article will be fatal to him in this situation, if he be able to hold on after the first. Servants will sometimes taunt a fellow-servant, and workmen will treat with contempt any poor unfortunate individual that may be employed in the service of their master, even when they know his object is to preserve from destitution and crime. It may be said, that this is the punishment of crime. It is, indeed; and this part of the punishment is more unmixed with mercy, more severe, and more prolonged, than any judicial sentence short of death. This penalty of crime, though it is not taken into account by the law of the land, and seldom considered by the offenders themselves, tends to make a man a wanderer like Cain, and to degrade him first in the sight of others, and then in his own; and when this ceases to be a punishment, then follows a recklessness of character and abandoned life, which scatter misery and disorder around, involving others as well as himself in moral ruin. Such a result, even in one individual, as it often brings irretrievable injury to society, and destruction in more senses than one to the criminal, should be guarded against by the wisest measures, both of mercy and of judgment. One such individual in a neighbourhood is enough to keep a whole police force on the *qui vive*, and hence it is folly to talk of the expense of reformatory measures, if such are calculated to attain the end proposed. The jail-bird

may be driven from the door, may be expelled the village or the town, may be treated as an outcast; but such conduct will recoil on society in some form of retribution, and it may be in anarchy and revolution.

Bath, June, 1851. W. C. O.

Plans and Progress.

RAGGED SCHOOL ADDRESSES.—No. III.

I WAS once in a school where all the children had been invited to a treat, and a ticket offered to every one; and every one who came was expected to be clean and tidy, and to behave well. But there was a boy called James Seton, who foolishly refused to have a ticket, and when he came to the treat his face and hands were very dirty, and he looked cross, and quarrelled with everybody; so the superintendent was obliged to send him away. You remember a parable very like this in the 22nd of Matthew, where we are told that all people, even those who sleep in the streets, and are very poor, are asked to a great and happy meeting, which is to be held in heaven.

Thousands of people are to be at that meeting, and Jesus Christ says that it will be like a king's marriage feast, where a man was found who had not on a wedding garment. So the king told his servants (in the 13th verse) to "bind him hand and foot, and take him away, and cast him into outer darkness."

Now before you can be allowed to sit down at the great feast in heaven, something must be put upon your souls like the wedding garment. *This something* is the righteousness of Jesus; and let us see how that is like a wedding garment.

I saw a number of persons walking to a marriage in Jerusalem; they had beautiful red cloaks upon them, but I found that all these cloaks *belonged to the master of the feast.*

(1.) Our goodness is not good enough for heaven; it would look like "filthy rags" amongst a number of beautiful dresses; but Jesus has promised to put his righteousness upon us like "a robe."

(2.) These wedding garments were lent to all the persons who were asked to the marriage, and they had nothing to pay for them. So it is with us; for every one of you boys and girls have been invited to Christ's feast, and you cannot get into heaven with your own honesty, or truth, or love, or good temper, or obedience; but if you trust everything to Jesus, he will give you his own goodness to stand before God in, and all your sins were put on Christ when he was crucified.

(3.) The dresses I saw at the marriage feast were very beautiful to look upon, and the people were not ashamed to wear them. Are *you* ashamed to be thought religious? Are you afraid to be found kneeling down to pray? Are you afraid of being laughed at because you read your Bible, and love your Sunday School?

(4.) I noticed that these red dresses covered the whole bodies of the men who wore them, so that their own common clothes were quite hidden. If God, at the day of judgment, were to find any of our sins not forgiven, we could not remain in heaven; but Christ's righteousness covers *all* the bad thoughts and words and works of our whole lives.

(5.) Another thing about these beautiful dresses, was that they were all of the same colour and shape. Boys who love Jesus are like each other, for all their minds are like his. I can tell one of these boys in a very short time, and God himself knows which of you have the holiness of the Saviour on your souls.

(6.) The people who wore these wedding garments were marching on so happily, for it was a dress of joy; and can you point me out the happiest scholar of your school? I am sure it will be that one who has repented of his sins, and who has had them pardoned, and who has a friend in God, and who loves all his companions. That is the boy who is not melancholy when he thinks of death, but is cheerful when he remembers the glorious meeting in heaven, where he will see the apostles, and prophets, and martyrs, and angels, and saints, and the Saviour himself.

(7.) When the man in the parable was asked why he had no wedding garment, he had no excuse—"he was speechless." What excuse can you give if you have not Christ's holiness upon your heart? Can you say you are not good enough? Why nobody is good enough; and it is because you are bad that you need goodness to be

given to you. Are you too poor to be a Christian? Christ's righteousness needs no money to buy it with. No; the only excuse is that you are *not willing* to put away bad things, and you care only about living selfishly, without thinking about the great feast making ready for you in heaven.

(8.) This holiness I have spoken of is something *done for us*, but something besides' is *done in us*. When a boy puts on a nice new dress, he does not like to have everything dirty below it, but he wishes to have everything clean; and in our hearts the Holy Spirit, day after day, cleanses us from sin after we are clothed with Christ's righteousness. Jesus gives us *admission* into heaven, and his Holy Spirit makes us *fit* for heaven.

When people are going to that cold country, Newfoundland, they first get their passage money, and then some good warm clothes for an outfit.

We are given a free passage to heaven, but we should be very unhappy there if we came in with bad words on our tongues, and wicked thoughts in our hearts.

Here God's kindness comes to help us again, and he gives us holy thoughts proper for heaven, and changes all our hearts from bad to good.

Every week our outfit for heaven must be getting ready. Try and help each other to be more ready, and pray that God may take away some wickedness from you every day, and put holiness in its place.

Many children will meet in heaven who never saw each other before, and how very thankful they will be to God who brought them there.

It will be a dreadful thing if anybody here to-night is like the man who was put out of the feast because he had not a wedding garment. It will be that child's own fault, and it will be too late to be sorry for it.

Now is the time to feel how much you need Jesus, and to trust all you have to him, and to show how much you love him, and to make sure that his righteousness is given to you like a wedding garment.

Temple. *(To be continued.)* J. M.

REPORT OF A RAGGED SCHOOL TEACHER'S CLASS.

It is due to the writer and also our readers to state, that the following report was not written for publication, but with the view of supplying the Secretary with materials for preparing the Annual Report of the School with which he is connected. We give it a place here, believing that the general reader will find in it some instructive facts; and the Ragged School teacher may observe a few practical suggestions, worthy at least of consideration:—

I have attended the Ragged School every Sabbath evening since Whitsunday last. For the first several weeks I was generally placed by the superintendent to the class which I at present teach—or rather to the place I now occupy; for the scholars which were assigned me were of that miscellaneous, transitory character, that I could never calculate upon meeting the same individuals two successive Sabbaths. Subsequently, finding that I was for several successive weeks directed by the superintendent to the same class-place, I assumed it, without any specific appointment, as my permanent position, and have since continued to occupy it. After a further lapse of several weeks, I began to find the same lads attending on successive Sabbaths with considerable regularity. Presuming that this might be secured in a yet greater degree by an avowed record of attendance, I, on the first Sabbath of the new year, took down the names of twelve lads as members of the class, their ages varying from eight to sixteen, averaging eleven. Great anxiety was manifested by the class to have their names recorded; and similar anxiety has been manifested by one or two others, who have since been added to the number: I have declined recording any name till he had been present two or three times, and conducted himself with some degree of propriety. On referring to this register, I find the attendance will bear comparing with the general attendance in ordinary Sunday Schools. Six of the lads have only been absent twice, which occasions were the two Sabbath evenings following the treat.

The lads in my class do not belong to the lowest grade of Ragged School scholars. They are not homeless and friendless—the nightly occupants of the door-steps and railway arches. Several of them are decently clad, and wholly or partly employed on the week days, either at school or at work; and all of them have friends and homes of some

kind. Still, some of them are in very destitute and pitiable circumstances. "Teacher," said a boy one evening, "I could not come last Sunday, because I had to stop at home while mother washed my shirt, and I have got no other." "But your mother should have washed it on Saturday." "Oh, she was out selling a bit of fish." "Teacher," said a lad on another occasion, "I should not have been here to-night; I should have stopped at home for grandmother to have washed my shirt, only she had got no soap." He is about sixteen years of age, but somewhat small. His mother is dead, and his father had married again, and turned him out of doors, telling him he is old enough to get his own living. His grandmother lets him sleep in a room occupied by herself and one of the lad's uncles, and he gets a job of droving on Mondays and Fridays, for which he receives sixpence each day. On the mornings of the other days he goes round with a woman selling cat's meat, for which he gets *five farthings* per day. Occasionally he earns a few pence by going out with a butcher's truck. He is generally one of the best behaved in the class; and I am of opinion that had he a fair chance he would make a honest worthy member of society.*

The principal characteristics prominently exhibited by the class are—a spirit of independence, impatience of restraint or control, a keen sense of their own supposed rights and liberties, a promptness and eagerness to resent real or imagined wrong, want of due respect to superiors, and irreverent feeling regarding the Word of God and prayer. Hence, the great difficulty of establishing order in the class; especially when expulsion from it would be regarded almost with indifference, and attendance is almost considered as a favour granted. In the enforcement of necessary discipline, it is therefore not very strange to be saluted with, "I want to go home." "My mother wants me, and I must go." "I wont come to your class again." "Teacher, give me a halfpenny." "Teacher, if you will give me a halfpenny, I will be a good boy," etc., etc. I should rather have said, *was* not very strange; for, with a few exceptions, such remarks have become much less common, and there have occurred some marked indications of kindly attachment to their teacher. One little circumstance of the kind may be named:—On the first Sabbath evening in the new year, A. C. had an apple and orange, and almost before the teacher had taken his place in the class, he was saluted with, "Teacher, will you have a horange?" "No, thank you." "Will you have a happle?" "Not just now, thank you." A few minutes only had passed when he was again saluted with, "Teacher, will you have a happle?" "Not just now, thank you; I will see by and bye." This repulse, however, did not satisfy long, when it was again reiterated, "Teacher, will you have a horange?" Fearing that continued refusal might chill the gushing flow of kindness from the youthful heart, the teacher took the proffered gift, and the lad was contented. But I cannot forget the alteration in that lad's countenance and expression the very next Sabbath evening. "Teacher," said he, "I have had nothing to eat to-day." "How is that?" "Oh, father got robbed last night." "How did that happen?" "Oh, he got drunk, and somebody took all his money out of his pocket while he was asleep, and so mother has got nothing to buy any victuals with."

For a considerable number of weeks, I used books in the class; a few times Testaments, but more generally lesson books. I found, however, that some could read and some not; and sometimes a lad would stoutly affirm his inability to read, and would misname words, and, after a while, read as well as any other in the class! Indeed, the books were not unfrequently used more for diversion than for reading; and, at best, they appeared to consider that their business was more to read over a certain number of words than to understand their proper meaning. Not succeeding at all to my satisfaction with books, I resolved to try what I could do with the Scripture lesson boards hanging round the school. This change was received with much dissatisfaction by the class. There was a general cry for books; and they appeared to consider it very degrading to be taught from a board. This, of course, did not alter my resolution. I told them that any one was at full liberty to leave the class, and go to one where books were used, if they wished to do so—a liberty which they would no doubt have taken without my leave had they been so inclined. However, most of them remained.

After using these lesson boards several weeks, notwithstanding repeated requests for books, and not with very much satisfaction to myself, owing partly to a want of con-

* April 14th.—The father now allows the grandmother something weekly towards the lad's maintenance.

nection in the lessons, I learned that there was in the school a set of "Mimpriss's Graduated Tablet Lessons," and of these I gladly at once availed myself. The first time of using these lessons was the third Sunday in November, and it appeared to give some little satisfaction to the class. But for several weeks they evinced, not only much ignorance, but also great dulness of comprehension. They would learn and remember the names of particular persons and places, and yet almost immediately forget the associated idea of person or place respectively; hence it was quite common for them to assign the name of person to place, and of place to person. As an instance of this dullness, I may refer to the first tablet lesson—"The birth of John foretold." I was endeavouring to elicit from them the name of the King of Judah. After putting several questions unsuccessfully, I asked—"What is the name of the Queen of England?" and, to my surprise, not one could answer. The moment I pronounced "Victoria," they of course expressed familiarity with the word. But it would seem that they never before associated with it the idea that it was simply the name of the Queen. I have continued to use these "Graduated Tablet Lessons," and although, owing to various causes, we have not made so much progress as I could wish—one lesson sometimes occupying two, or perhaps three evenings—and though I have not yet succeeded in awakening the interest of the class to the extent I desire, yet I believe I have done so to some extent, and to a much greater degree than I did by either the books or boards. Indeed, there is now very rarely any request made for books. The use of the "Gospel Chart" has begun to be comprehended, and to interest.

With regard to visible spiritual fruit, I regret to say I cannot as yet perceive any. I therefore can only continue to sow in hope. It is most painful to perceive, not merely the absence of, but the careless indifference concerning individual piety, and the irreverence with which the Holy Scriptures and prayer are regarded. I entertain very grave doubts whether it is right to require, or even to allow, the audible repetition of the Lord's Prayer under such circumstances—whether by doing so we are not training the young mind to a "mock worship," and forming a habit of the most pernicious kind, that is, the "drawing nigh to God with the lips, when the heart is far from Him?" I find, holding the hand before the eyes during prayer is painful, and impracticable in the class; and I would respectfully submit whether closing the eyes and clasping the hands would not be more practicable, and more desirable? I experience considerable difficulty in inducing the class to take part in the singing, and more so to take a becoming part, by attending to time and tune—neither of which can we frequently distinguish amidst the confusion of discordant sounds which reach our end of the room. I am of opinion that considerable improvement might be made in this particular, which would add to our pleasure and our credit.

I may just observe, there is generally a little contention who shall look over my little hymn-book, and who shall have the honour of taking up the tablet at the close of the lesson.

It behoves me, as a tyro Ragged School teacher, to speak with deference, even in expressing an opinion, especially if that opinion trespass beyond the precinct of my own class. I must, however, beg to be allowed to submit—whether the general adoption of "*Mimpriss's System of Graduated Simultaneous Instruction*" would not *insure the communication of a larger amount of Scriptural knowledge* than the miscellaneous teaching at present practised in the school; and to say, that so far as my own limited experience and observation enable me to judge, I am decidedly of opinion that *it would*.

March, 1851. G. B.

Emigrants' Corner.

ANOTHER BATCH OF EMIGRANTS' LETTERS.

THE following very characteristic letter was received from a boy who formerly attended the Union Mews Ragged School; no reader, we think, will question its authenticity. We trust that from early difficulties he may obtain a useful education for future prosperity:—

"Dear father, mother, and brothers,—I write these few lines, hoping to find you well as this leaves me at present. We arrived at the Port after 125 days' sail. I got a place at a farm-house, cattle-minding, 2*s*. 6*d*. per week; but I had to mind them of a

Sunday, and I did not like it; besides, it was such a lazy life, I did not like it, and so I left it, and they would not pay my wages, that was £3, so I had no money while I was out of place, so I got work at a brickmaker's, at 3*s.* 6*d.* per week, and am doing very well at present. I have a very good master and mistress at Mr. Marsh, Beverly township. I hope you will show this to Mr. Short. I suppose you thought I was not a-going to write, but at the farm they was such bad people, that I had not time, for I was up three hours before sunrise till sunset; and when I brought them home I had to help milk them, for I had learned to milk them; and when I had done that, I had to clean out stables, clean horses, and fetch in hay and give it them, and clean shoes, and when I had done that, it was twelve o'clock at night; and besides they was never satisfied, for the Irish are never satisfied; so I left them, and very glad I was to get out of it; but they wanted me back, but I would not go, so that ended *that*.

"Dear father, only think of being at sea, where the billows are dashing over the ship's sides, and the wind a blowing like the roarings of thousands of lions, and no land in view; and only fancy a hurricane coming in the middle of the night, and the wind a blowing a breaking our rigging, washing our fore and mainmasts over board, and our boats, our hen-coops, and ducks; and only fancy the hollowing of the captain and mates, and the noise of the sailors, and when we thought the ship would founder,—so we were all very glad when we came to Kangaroo Island, and got in sight of land, and got safe on terra firma.

"Dear father, I hope Mr. Short and Mr. McMurday is quite well, and all my school-mates. I hope aunts and uncles are all quite well, Mrs. Jenkins, Mr. and Mrs. Pirks, Mr. and Mrs. Summers, and all enquiring friends; Ted Harbord, and Laryman, and all my old playmates; I send my kind love to them all, hoping they are all quite well. So no more at present, and may God preserve you all and your long lost son, both now and evermore.

"P.S.—I hope Charles and Henry is quite well; I suppose Charles is a fine man now. So no more at present from your long lost son,

"F. W."

"The colony is very good, but very slack just now. Please to excuse my writing, for my poor hand do tremble. I will write more next time. Please to write as soon as possible. Please to direct to F. W., Hindmarsh Post-office, South Australia."

We extract the following from a letter written by a youth who went to Australia from the Grotto Passage School, in 1848. No doubt the false rumours to which he refers originated through the opposition of many of the parents, so prevalent at the time he emigrated:—

"I understand from C——'s letter, that it is reported at home that myself and C—— were out of work for two months when we arrived, and was kept by the other boys. I wish you to let me know in your next letter where that report sprung from. You may believe me it is quite false, for I got work the first day I came on shore, and C—— with me. We were not a day out of work, much less two months. I hope you will not listen to such stories, for you know the people of the court must say something. * * *

"There are a great number here from Marylebone, nearly one hundred. They are all at work, and doing well; some bricklaying, some plastering, some labouring, and some in service. The girls are all in service, except the married ones, and they have got enough to do at home. This is a fine country for living. There is as much meat thrown away here as would keep one-*half of* London, for it wont keep. Even the dogs turn up their nose at a steak or a chop if it is a little turned."

This letter was written to his mother upon two sheets of paper, with an engraving at the corner of each; the first with the motto "Pray for us," the second with a figure in a kneeling posture, described as "The pious labourer."

The next epistle, though not from an emigrant, will be equally interesting to our readers, when they know that it is from a young soldier, now in the 91st Regiment, and formerly a ragged scholar in Liverpool. It was forwarded by a clergyman to the Earl of Shaftesbury, through whose kindness we are enabled to give it a place in our columns. We regard the case as a beautiful instance of the transforming effects of a religious education upon an abandoned and neglected youth:—

"*Buffalo Mouth.*

"My dear Mother,—I take another opportunity of writing these few lines to you, hoping to find you in good health as this leaves me at present, thank God for it. My dear mother, the reason I wrote this letter to you is as I have wrote five letters to you since I have left England, the first I wrote on the 16th of last December, when I arrived at the Buffalo Mouth. I am quite anxious to hear from you, as some of my comrades has got answers to their letters that they wrote at the same time as I wrote to you; the rest of the letters I wrote in the course of every month. I beg of you, my dear mother, to write to me and let me know how you are getting on, let not my former ingratitude towards you hinder you from writing to me. I have repented with a sincere heart, and I pray to the Almighty, day and night, to forgive me for my past sins and iniquities towards breaking his holy laws and my ingratitude towards my parents. Thanks be to his holy name I am doing better than I ever did in my life. I neither drink, swear, or tell lies; I live in hopes of dying a sincere Christian, through the merits of our Lord Jesus Christ, who suffered for me and all sinners. My dear mother, I can tell you it is my constant study to avoid every company that drinks. I never leave my barracks of a night; when my work is done for the day I can find plenty to do—I can read my Bible, or I can learn to write or cast accounts. Never was I so happy as I am now, thank God for it; this five months, from the 9th of December to this present day, I have not drank one drop of any sort of drink, and may God keep me so. Dear mother, I enjoy perfect health ever since I left home; the country I like very well, in fact I am as happy as I could wish to be. All I want now to make me the happiest man is to hear from you and send you some money, and I will not envy the richest man in Liverpool, although I am in the centre of Caffreland, far away from old England. My dearest mother, I hope you are in perfect health and not fretting for me, for I am as well as I can be; I am happy and contented with my life, in fact I could not live out of the service; if I was in England now and a civilian I would be a soldier to-morrow again. I could not do without the red coat, it is my pride, and I like it better and better every day; in my way of thinking I think a soldier the most independent man in the world if he is a sober and a steady man.

"My dear mother, as soon as I get a letter from you, I will send you five pounds, and I will let you draw ten shillings of my pay every month while I am on station, and may the Almighty spare you long to draw it and me to give it; you may expect it with confidence; I would sooner lose my life than I would write one single lie to you, I have had too much of *them*; I hope God will forgive me. I am always thinking of you, day and night; you are never absent from my thoughts; when at night walking sentry, at the dead hour of the night, when everything is quiet, when a soldier is walking his lonely post and thinking of home far away and of past days, it is then that the home of his boyhood appears dear to him, and the unbidden tear comes to his eyes when he thinks of the unkindness he has showed to them parents that he should have been kind to, it is more than I can in reality describe. I will say one thing to you, my dear mother, if you know any one that was like me, tell them from one that knows what it is to be a disobedient son in my young days, to obey their parents, to shun the public-house and bad company, or they may live to curse the day they were born. Tell them from me it is a fine thing to do good. Prevention is better than cure. I have not much more to say, but to give you a description of the country called Caffreland, which I am living in now. The natives are called Caffres, and quite black; they go quite naked, except a blanket they wear round them; the women the same. They live in creils and keep cattle; the women does all the work, such as cook, break the wood to light the fire, grind the corn. It is a curious sight to see them in their huts, which is about the size of a bushel basket, with a fire lit smoking all day long. I am quite used to it now and think nothing of it. It is a great place for thunder and lightning I ever saw. It is a fine climate and healthy, plenty of water and plenty of bush. It is a fine place for emigration for tradesmen and for servants; young women could get places by the dozen, and good wages, and some of them good husbands with plenty of money. I now will conclude, my dear mother, as I have said as much as I can. I am well in health and spirits, quite happy, like soldiering very well, live in hopes of returning to see you, if God spares me, if not, his will be done—I hope we will meet in heaven. You may expect the money as soon as I hear from you. I now conclude, wishing you all the happiness you can enjoy in this world, and eternal happiness in the world to come, from your loving son until death,

"W. W."

Poetry.

THE YOUNG PHILOSOPHER.

Why do you weep, poor ragged boy?
Why sigh so sadly? say;
I thought your heart would leap with joy,
To see these children play.
These children I love well, lady,
I love their games to see;
But there be things on this fair earth
That seem right strange to me, lady,
That seem right strange to me.

I heard a good man yesterday,
Beneath the sun declare,
That God above was Sire of all—
That we his children were.
Now, if these are my brothers,
As brothers they should be,
That they have bread, and I have none,
Seems rather strange to me, lady,
Seems rather strange to me.

Even now I see two lovely boys,
With hair like golden beams,
Both reading in the holy book,
From whence all knowledge streams.
Now if they were my brothers,
As brothers they should be,
That they can read and I cannot,
Seems very strange to me, lady,
Seems very strange to me.

Rich lace doth trim their jackets fine,
Bright shoes are on their feet;
Now, I confess, I love to see
These boys both trim and neat.
But if they are my brothers,
As brothers they should be,
That they have shoes, and I have none,
Seems rather strange to me, lady,
Seems rather strange to me.

I heard one say, "Come, brother, come,
To where the roses blow,
To where the shady walks are sweet,
To where the fountains flow."
Now, if they were my brothers,
As brothers they should be,
That they may go, and *I dare not*,
Seems very strange to me, lady,
Seems very *strange* to me.

One brought a handsome pony,
With bit and stirrup bright,
One leapt upon its back, and soon
He gallop'd out of sight.
Now, if he were my brother,
As brother he should be,
That he should ride and I should run,
Seems rather strange to me, lady,
Seems rather strange to me.

And as the sun was sinking low,
One to another said,
"The veil of night is falling fast,
And we must go to bed."
Now, if they were my brothers,
As brothers they should be,
That they have beds, and I have none,
Seems rather strange to me, lady,
Seems rather strange to me.

Come, thoughtful boy, come let us view
Things in their proper light;
Bad men, we know, spread want and woe,
But God protects the right.
Yes, He who marks the sparrow's fall,
And aids the nestling's flight,
Hath said that all men brothers are
In his most holy sight, poor boy,
In his most holy sight.

Ragged School Rhymes.

THE CITY ARABS.

Are all your matches sold, Tom?
Are all your matches done,—
Then let us to the flowery fields,
To warm us in the sun.
To warm us in the sweet, sweet sun—
To feel his heavenly glow;
For his kind looks are the only looks,
Of kindness that we know.

We'll call the sun our father, Tom,
We'll call the sun our mother,
We'll call each little charming beam
A sister or a brother.
He thinks no shame to kiss us,
Although we ragged go;
For his kind looks are the only looks
Of kindness that we know.

We'll rest us on the grass, Tom,
We'll upward turn our face,
We'll lock his heat within our arms,
Our arms in fond embrace.
We'll give him a sweet parting tear,
When he is sinking low,
For his kind looks are the only looks
Of kindness that we know.

We'll tell him all our sorrows, Tom!
We'll tell him all our care,
We'll tell him where we sleep at night,
We'll tell him how we fare.
And then, oh then! to cheer us,
How sweetly he will glow,
For his kind looks are the only looks
Of kindness that we know. *Ibid.*

Literary Notices.

Ragged School Rhymes. By Alexander Maclagan. Johnstone and Hunter, Paternoster Row.

We regard this elegant little volume as an interesting addition to our Ragged School literature. The author has already received high praise for some of his former productions, from the late Lord Jeffrey and others, and we do not think he will injure his merited popularity by these fresh effusions on behalf of the outcast poor. They contain many sweet, touching images, and often delineate with beauty and effect the idiosyncrasies of

that hapless race, for whom, until lately, no one seemed to care. Appended to the little work are several affecting narratives of real cases, which came under the author's own observation, and on which he founds some of the best pieces in the volume; one or two of these pieces we have given as specimens in another part of the present number.

Roger Miller; or, Heroism in Humble Life. A Narrative. By GEORGE ORME. London: C. Gilpin, Bishopsgate Street.

The writer of this excellent little volume has not been happy in the selection of a title; we fear it may be mistaken by many for a work of fiction, whereas it is crowded with *facts*, valuable and interesting, from beginning to end. Mr. Miller laboured in the service of the London City Mission until he met with an untimely death by a railway accident in 1847. Through the vices of a worthless parent he was thrown when a child into a position very similar to many of our ragged children, and until he reached manhood exhibited the bad effects of early misfortune. Made "a new creature in Christ Jesus," he entered the Mission in 1840, and prosecuted his labours with untiring perseverance and exemplary zeal. Few men ever proved a greater blessing to a neighbourhood than did Mr. Miller to his dark and benighted district in Broadwall. Not only does the Ragged School stand as a noble monument to his memory, but many a "living epistle" may yet be found, whom he was the means of raising from the lowest level of human depravity. The narrative abounds with cases of this description, full of encouragement and interest to every active Christian, and especially to those who labour among our neglected poor. We believe, with the Rev. Mr. Waddington, that "it will prove a treasure to every practical philanthropist," and that "wherever it goes a blessing must follow." To every visitor and Ragged School worker we say—Purchase this volume, it is cheap, and lose no time in giving it an attentive perusal. We envy not the man who can read it, and not sincerely wish to follow so bright and blessed an example. We had copied several extracts for insertion, but want of space compels us to reserve them for a future number.

The Orphan's Friend. By JOHN CHAPMAN. Edwin Nye, Theobalds Road.

Four pleasing, simple narratives in verse, written and published for the benefit of the Huntsworth Mews Ragged Schools. They might be usefully distributed among the children of the poor. We fear the profits arising from its sale will be small; but if it be the means of purchasing one Bible, and the reading of that Bible be blessed to one godless family, the effort will not be lost.

The Band of Hope Review, and Sunday Scholars' Friend. Half-yearly part, 1851. London: Partridge and Oakey.

This is the most useful temperance publication with which we are acquainted, and does great credit to the generous heart of the indefatigable originator. We rejoice to see it so free from that species of *intemperance* into which so many of the advocates of total abstinence fall—a spirit of intolerance, from which few good objects have suffered more than the one in question—and also from that commingling of the results of temperance and Divine grace, which neither we nor any enlightened Christian can ever sanction. The numbers improve as they increase; its numerous and striking illustrations, its endless variety of interesting subjects—a portion of everything—must render it a useful favourite with the young of every class and every grade.

The Christian Visitor's Handbook to London — Comprising a Guide to Churches and Chapels, Religious and Benevolent Societies, Ragged Schools, Suburban Cemeteries, with a Select List of Public Amusements, and other useful information, specially adapted to Strangers in London at the present time of the World's Exhibition. To which is added, *Spare Moments with Christian Authors.* London: Partridge and Oakey.

The copious title page, which we have purposely given in full, renders a lengthened explanation unnecessary of the objects and utility of this little work. Many of those who live in London are strangers to half its wonders, and we are therefore sure that both residents and visitors will find this an invaluable companion, even after the wonders of the Exhibition are over.

Little Servant Maids. In Three Parts. By CHARLOTTE ADAMS. *Ben Saunders:* a Tale for Mothers. By LUCY ADAMS. London: Society for Promoting Christian Knowledge.

If these tales for "Little Servant Maids"

are not too long, they will be found pleasant and useful reading for the juvenile class whose interests the writer seeks to promote. Integrity, prudence, and industry, are the prominent lessons inculcated, which may render them profitable reading for servant girls at home, or for those who emigrate to the colonies.

The "Tale for Mothers" is well written, beautifully illustrated, and contains some useful lessons and solemn warnings to those mothers who are too careless or too wise to learn from the wisdom of Solomon.

The Child's Book on the Soul. By the Rev. J. H. GALLAUDET. Third edition. London: Seeleys, Fleet Street; and Guillaume, Chester Square.

Among the numerous books for children issuing from the press, there are few, if any, upon the important subject wisely chosen by the author of this little volume. The great object he has in view is to illustrate and enforce the important truth, "that a child has a soul distinct from the body, which will survive it, and live for ever." Children are generally expected to receive and believe this truth on the testimony of others, and hence the effort is seldom made to furnish their minds with arguments in its favour. These arguments the author has ably introduced into a series of pleasing dialogues, and rendered them so simple, clear, and convincing, that if used by an intelligent parent or teacher, they will expand the reasoning powers of the child, strengthen his judgment, and greatly increase his knowledge respecting the great subject of his own nature and destiny.

Wells of Baca; or, Solaces of the Christian Mourner, and other Thoughts on Bereavement. By the author of the "Faithful Promiser," etc. London: W. F. Ramsay, Brompton Row.

Next to the incomparable "Night of Weeping," this little epic poem is the sweetest "solace" for bereaved Christians that we have lately seen. None but one who has himself been "in the furnace of affliction," could have written it. It is inscribed to Christians who are "Mourning the loss of those who have fallen 'asleep in Jesus;'" and for such it is especially adapted. They who "refuse to be comforted" will find it just the faithful, loving friend they need—breathing a spirit of tenderness, resignation, and gratitude. Although not evincing great originality of thought, yet many of the truths of the gospel are decked with a poetic beauty, which brings them home to the heart with freshness and power.

Correspondence.

A PRACTICAL HINT.

MR. EDITOR,—Being in the habit of looking forward monthly to the treat of perusing your Magazine, you will perhaps excuse my suggesting what appears to me to be a want of matter from those who are daily and hourly engaged in nothing else than taming the "Arabs of the City." The Ragged School System has passed its experimental state, and has become "a great fact;" hundreds of our Christian friends are giving up their lives to make it efficient, and I believe, Sir, you will fully concur with me, that it is one of the first duties of Christian men and women to "bear each other's burdens," and in order that we may do so effectually, it is necessary that we know them. Then where, I would ask, is there a better medium than your *Magazine* for superintendents or teachers to make known their difficulties, that others more experienced may point out a remedy; and, on the other hand, that those who have been enabled to overcome the many difficulties connected with so onerous and important a work, may from time to time give to others the benefit of their experience? Believing that incalculable service would thus be rendered to the cause, I would, therefore, with great earnestness, entreat you to invite the labourers in this vineyard to open up such a correspondence as shall have for its end the lasting benefit of all Ragged Schools, namely, the salvation of the souls of poor ragged sinners, or as I fear, in too many cases, sinned against.

Liverpool. Yours respectfully, J. B. O.

[We have repeatedly, but ineffectually, invited correspondence on all practical questions connected with the schools; and as some of our distant friends are now beginning to complain, we trust the local secretaries and superintendents will see to a

matter which reflects in some small degree upon their intelligence or activity, and which they only have power to remedy.—ED.]

To the Editor of the Ragged School Union Magazine.

Deptford Ragged Schools.

Dear Sir,—It may perhaps be interesting to some of your readers to know, that what is termed a parents' meeting, but which I think should more properly be called a mothers' meeting, was held in the boys' school-room on Monday evening, April 28th, 1851. The Committee on the occasion made a rich provision for both body and soul. After tea, Mr. Anderson, from the London Ragged School Union, in his kind and simple, but impressive manner, conveyed in a few words to the parents the object for which they had been brought together, and a more telling, heart-searching address has, perhaps, seldom been delivered. We speak not only of the marked attention, but of the deep feeling that was evinced. The tender cord of many a parent's bosom was touched, and the silent tears that were shed gave indications of a sorrowful, and it may be hoped, penitent heart. The Rev. J. Pulling followed up the remarks of Mr. Anderson, and impressed upon the mothers the necessity of practising what had been pointed out to them that evening.

The nature, situation, character, and conduct of the humbler classes in Deptford have, alas! been too truly pictured and presented to our minds in a recent number of your valuable Magazine; therefore, anything to amend or entirely remove such a pitiable state of things as now exists, ought to be hailed with gratitude and delight. I know of nothing that is more likely to work a moral and religious improvement amongst the poor, than the efforts put forth by the Ragged School Committee to bring together the parents of those for whom our souls mourn with intense anxiety, and to impress them with a sense of their position, responsibility, and duty to their offspring. The necessity of such meetings cannot be questioned, for in proportion as the parent becomes interested, so does co-operation begin, and the efforts of the teacher are seconded, and good results will surely follow. I hope that all Ragged Schools, where it is convenient, will hold similar meetings, and a blessing, I am persuaded, will rest upon their labours.

J., a Teacher.

P.S.—The special prayer meetings, suggested by the Ragged School Union, were held here; the Spirit, with His softening and sanctifying influences, seemed to rest upon every heart, the Divine power was felt, and all declared in retiring that it was good to be there.

Editor's Portfolio.

SQUIRE D—— AND THE TEACHER.

TRAVELLING in a mountainous region at night-fall of a tempestuous day, and having lost my road, I was directed for a lodging to "Squire D——'s, who keeps the ferry." After supper, I had a pleasant talk with the father of Squire D——, on whose head the snows of eighty winters had fallen, and soon the family were gathered round us, engaged in delightful converse. I had heard of the high-handed wickedness of a neighbourhood not far off, with which my host was well acquainted; where, when a young man, who had wandered to a city, was to be hung for murder, his father and other relatives celebrated the day with a fine supper and a dance. No school could be kept; for the boys drove off every teacher who came among them; and meetings were frequently held in mockery of religious worship.

"Yes, yes," said the squire, with just enough of the Welsh accent to betray his origin, "and our neighbourhood here was just as bad ten years ago; we were all alike,—no church, no preacher, no Sunday School, no Day School. One evening a minister and a young woman stopped at my house for the night. I thought them very inquisitive people. They asked if we had any preaching? 'No.' Any schools? 'No; we have had several teachers, but

no one will stay more than a quarter with us.' The young woman said she would come and take a school among us if we would employ her. After some further conversation, I told her I would see what could be done, and write her the result. Next morning they left for the minister's home at M——, some fifty miles distant.

"In a short time I had a school made up, and board engaged for the new teacher, and wrote her to that effect. She came, and commenced her school at the time appointed. But soon there was a complaint that the new teacher *read the Bible*, and *prayed in her school*. And her troubles did not stop here. The man at whose house she boarded insisted that she should leave, because she prayed, sung hymns, and would keep talking about religion all the time. Miss H—— then set out to look for another home for herself; she applied to most of her employers, but met with the same reply from all; 'We cannot receive you, unless you leave off praying and singing.'

"When she applied to me, I objected on the same grounds. Finally, I told her if she would come on my own terms I would take her into my family. She inquired what those terms were. 'Why,' said I, 'you shall have such a room to yourself; there you are to stay from the time you return from school until you start to go back, only when you come to your meals. You must not sing hymns; you may pray as much as you please, but mind you don't let us hear you at it; and, *remember*, the first time you infringe this contract you leave the premises.' To all this she agreed, with as much meekness as if my terms had been reasonable and right. That evening she took up her abode under my roof; and little did I think what a blessing God was sending me in that frail, delicate girl.

"The children all loved the new teacher very much. So one day she told them to ask their parents' permission, and if *they* were agreed, she would teach them on Sunday too. This proposal pleased us all. If she taught on Sunday, that was so much clear gain to us. And to school the children went every Sunday, with clean clothes and clean faces.

"I soon observed that my children took to staying in the teacher's room much of their time. At length, one Sunday morning, they came down with some tracts. I looked over them, and found they were on the subject of religion. 'Ah,' said I, 'my lady I've caught you now.' I called her down, told her she had violated her contract, and must be off. The poor girl began to weep; I felt ashamed. 'Dear sir,' said she, 'will you read those tracts? If you do, and still continue in your present mind, I will leave your house immediately.'

"Here was a pretty fix; the children were all crying, and begging me not to send Miss H—— away; and the books, oh, they could not part with the books! I was mightily perplexed; at last I gave in. Said I, 'Miss H——, you may go back to your room; I will consider the matter.' I shall never forget the smile that passed over her face as she thanked me, and went back to her room. Thanked me, indeed! I deserved a sound basting instead of thanks. Well, I set to work, read one of the tracts, felt self-condemned; read it again, felt dreadfully troubled. Then I read them all, felt that I was a great sinner. I said nothing more to Miss H—— about leaving my house. Each day my convictions became deeper. At last, I could bear it no longer. Thought I, this wont do; I must talk with Miss H——. So I invited her to come and sit with us in the family room. She cheerfully complied. I asked her a great many questions about the doctrines of the Bible, not meaning to let her know anything about my concern. But all would not do; my distress continued, or rather my agony, for I thought I was the greatest sinner on earth.

"At last, I sent one evening for Miss H—— to come down, and I told her my troubles; for my proud heart was well-nigh broken. Said I, 'Miss H——, I feel so and so ever since I read those tracts of yours:' and I related all that was passing in my mind; and, said I, 'Do you think there is any mercy or

hope for such a poor miserable sinner?' The tears began to run down her cheeks; then she smiled; then she caught me by both hands, and, looking up in my face, she said, 'Oh, my dear friend, I am so glad!' 'Why?' said I; 'are you glad because I am in trouble?' 'Oh, my dear sir,' says she, 'this is the Spirit of God operating on your heart.' All at once a great light seemed to shine into my mind. All that I had been learning for so many weeks seemed now just as plain as A B C. Said I, 'Come, Miss H——, kneel down, then, and pray for me.' And she did pray for me; and I do bless God for his wonderful mercy to such a poor hardened sinner. I believe that God *did* change my heart just while that *very prayer* was going up. All at once it just came; I loved my Bible, and I loved to pray, and I could not bear the company that I used to take so much delight in.

"On the next Sabbath, Miss H—— asked me to go along with her and the children to the school; which was, and had been, a Sunday School, though we never suspected it. And here came a trial. If I go, they will say I am getting religious; if I stay, it will be a sin, for I know I *ought* to go; and then it will grieve Miss H——. These last considerations were the strongest; so I went. The room was crowded with children, all waiting for their teacher; I thought they all looked happy. After a little while, Miss H—— took the Bible, and coming to me, she said, 'Mr. D——, will you read and pray with us this morning?' I was startled; my very heart trembled. Said I, 'Oh no, not now.' Then she read a chapter, and prayed herself. Oh, how I felt, to think that I was ashamed to pray before those children! Ah, thought I, this will never do; I will come here and pray next Sunday. That night I read and prayed with my family; and the next Sabbath I opened the school with prayer.

"The news spread soon all through the settlement. 'D—— has got religion, and is praying in the Sunday School! D—— going to school on Sunday, and praying! very strange news this.' Very soon the people began to drop into our Sunday School; every Sunday a regular increase. Then Miss H—— said to me, 'You had better read us a sermon at the Sunday School after the other exercises are over.' She selected the sermons and I read them. Our meetings grew very solemn. Presently we sent word to a good man at B—— to send us a minister. He did so. The minister came and preached for us. The little school-house could not contain one-half the people who crowded to hear him. We held our meetings in the open air, under the trees.

"Ah, that was a wonderful time! the cry of the anxious sinner went up from every hearth-stone and roof-tree. The Spirit of God was moving mightily upon the hearts of the people, and many were born unto the kingdom every day. All this brought a great change in our settlement. Instead of the dance, and the gaming-table, and the foolish song, we had meetings for prayer and praise; and the tavern and still-house were exchanged for the temple of God.

"The Sabbath became a day of holy rest among a people who used to spend it in revelry or idleness. Houses of worship were built, where our population flocked every Sabbath to hear the preached word from the living minister; and, in the course of two or three years, hundreds professed faith in Christ, and joined the church. We have had a flourishing church here ever since. Ah," said the good man in his peculiarly emphatic way, "see what God hath wrought for us."

How often have I reproached myself, when I contrasted the heroic conduct of this devoted female with my own man-fearing spirit! She has gone to her reward; her memory will be cherished for a few more years in the hearts of those to whom her humble efforts were of such immense value, and then pass away and be forgotten; but her *influence* will pass on, an ever-increasing current, down the long tracts of time, and throughout the endless ages of eternity.—*Christian Treasury.*

Intelligence.

RICHMOND STREET RAGGED SCHOOLS.

The Second Public Meeting of the friends and supporters of these schools, was held on the 27th of March, in the Infant School Room, Richmond Street, Lisson Grove, the Right Hon. the Lord Ashley (now Earl of Shaftesbury) presided. The proceedings were opened with prayer by the Rev. George Fisk, LL.B., the president of the Schools. The Chairman, after briefly stating the nature and object of Ragged Schools, said that those who promoted them ought not to feel disheartened, even though they should not perceive an immediate result of their labours, for so great are the difficulties they have to contend with, arising from the opposing influence of the life and habits of the parents of the children, that it will not be until this generation shall have passed away, and Ragged Scholars shall have themselves become parents, that the full benefit of these institutions will be felt. The noble Lord concluded, by earnestly entreating the co-operation of the meeting in supporting these schools, dwelling on the sure promise of God, that in due time we shall reap, if we faint not. The meeting was afterwards addressed by Messrs. Maberly, Howlett, Clayton, Payne, and Power. Mr. Bromley, the superintendent of the schools, gave some valuable and interesting facts, showing the benefits resulting from the Industrial classes. Mr. Anderson, of the Ragged School Union, bore testimony to the high character of the Schools, for good management and order. After a short address from the Rev. G. Fisk, the meeting separated.

The amount collected was £23. 6*s*. 7*d*.

FOSTER STREET RAGGED SCHOOL, LONG ALLEY, BISHOPSGATE.

The Annual Meeting of this school took place on Wednesday evening, the 23rd of April. R. C. L. Bevan, Esq., had consented to take the chair, but was prevented through unavoidable circumstances; with his usual liberality, however, he sent a donation of £10. 10*s*. Saml. Gurney, Jun., Esq., who presided, was supported by John Masterman, Jun., and John Gurney Fry, Esqs. There were also present, Rev. J. Charlesworth, Rev. J. Branch, Rev. Mr. Tyler, and Mr. Anderson of the Ragged School Union. Several practical speeches were delivered, and, although not a full attendance, yet the collection was more liberal than on former years. Mr. Green, the respected superintendent of the Sunday School, returned thanks for himself and the teachers in a very effective speech, and a vote of thanks was given to the Chairman, coupled with the services of the Hon. Secretary, Mr. Lovegrove, which was duly acknowledged by both; the Secretary begged to remind the friends of Ragged Schools, another £100 per annum was absolutely necessary to work them efficiently, and hoped, that in the city of London friends would rally round the supporters, and place these schools in such a position, that a vast amount of additional good would result from them.

GOLDEN LANE RAGGED SCHOOL.

The Annual Meeting of this school was held in the Literary and Scientific Institution, Aldersgate Street, on Thursday Evening, May 29th, 1851. In the absence of the Earl of Shaftesbury, who was prevented by Parliamentary duties, F. Bennoch, Esq., occupied the Chair.

Mr. Anderson, the Secretary, read the Annual Report, which stated that the school in its different departments had made satisfactory progress. 175 children had been admitted into the Infant School during the year; several had left for situations, where they were conducting themselves with propriety, and some were now attending respectable Sabbath Schools. In winter the Sunday School has an attendance of 200 children in the afternoons, and 300 in the evenings. The numbers at the Week Evening School average from 45 to 50. Many of the poor boys have there learned to read and write, who would otherwise have grown up in a state of extreme ignorance. One boy who was completely destitute has been placed in an Industrial School, where he is doing well; and another has emigrated to Australia. The girls meet on Thursday and Friday evenings for reading, writing, and religious instruction. The sewing class, which meets on Monday evenings, is attended by from 65 to 80 of the elder girls, and from which a very great amount of moral and physical good has resulted; 312 articles of clothing have been made during the year, and purchased by the girls at a very low price. Children of whole families have thus been improved; their mothers have copied the example, and thus filthy and disorderly homes have, in a great measure, become the abodes of domestic comfort and peace. Numbers of girls who otherwise from want of decent clothing would have been refused admission into respectable families have procured comfortable situations, where they continue to exemplify the benefits of former instruction. Chiefly through the aid of the Committee of the Ragged School Union, the debt of £85 remaining on the School last year has been removed. This has enabled the Committee to make very extensive improvements in the interior of the building, thus securing better arrangements and increased accommodations. Formerly the girls assembled in a small and inconvenient gallery, where upwards of 200 were often crowded into a space scarcely capable of containing 80. By the removal of this gallery, and the extension of a floor over the ceiling, a large and airy room has been erected over the Boys' School, capable of accommodating 250 children. This, with school furniture, has cost £150. But, through the kindness of the Earl of Shaftesbury, a lady has given £60 towards this amount; and, by the aid of other friends, the whole expense has been defrayed.

The Meeting was addressed by the Rev. John Charlesworth, Rector of St. Mildred's, Messrs. Atkinson, Macgregor, Payne, Cuthbertson, and Henson.

TRINITY CHURCH RAGGED SCHOOL, WHITEHAVEN.

This school has now been in existence eight years, and during that time the number of scholars has steadily increased. The number of admissions on the books is 342. The average attendance on Sundays is better, being sometimes upwards of 180. The Evening School is still continued, and with proportionate increase in the number of scholars. On many of these evenings 140 children have been present, seeking that instruction they have not the means of obtaining elsewhere. Their improvement is marked and encouraging, as is also their personal appearance. Great inconvenience is felt from the smallness of the room, it only being capable of accommodating 130 with any degree of ease.

The Committee hope that a suitable site upon which to build could be obtained, provided the requisite funds could be raised, and they believe that it is only necessary to make this known to elicit a ready and liberal response from the friends of the institution.—The receipts for the year were £57. 1*s*. 11*d*.; and the expenses £56. 12*s*. 9½*d*.

Original Papers.

GLEANINGS FROM THE VINEYARD.—The Coiner's Boy.

Those who were in the habit of visiting Westminster a few years ago, of passing through its dingy courts and alleys, and breathing the stifling, deadly vapours that flowed in thickening currents from the doors and windows of every dwelling—the murky hiding-places of outlawry and infamy,—must now feel greatly relieved by the bracing western breezes, that, like angels of mercy, sweep along the expansive opening where the future Victoria Street is to be erected. Everything around seems to wear a more cheerful aspect; the tattered urchins, who have emerged from their smoky cabins to gambol among the ruins, appear more human; their pallid faces are lighted up with healthful hues, even although forced at night to nestle in more crowded tenements since their former ones were destroyed. Thus far the alterations are good—*real* "improvements,"—and were the new street to consist of model lodging-houses for the poor, erected on the principle recommended, and partially adopted by the Labourers' Friend Society, it would prove a noble monument to the philanthropic wisdom of our legislators, and one of the greatest blessings they could confer upon the British metropolis.

The poor would be forced to regard their wealthy neighbours as benefactors and friends; a meet compensation would be made for past neglect; one of the most dreadful colonies of physical impurity and systematic and hereditary guilt that ever disgraced a nation, would be converted into a "Model Parish" for order and domestic comfort—a fitting sequel to the evangelistic efforts that have been made during the last ten years.

But, instead of this, the so-called "improvements" about to be effected must operate very differently, both on the minds and circumstances of the Westminster poor. Driven back into the dilapidated courts behind, to crowd and fester in their own corruption more thickly than before, their stifled, filthy rooms contrasting with the elegant shops and dwellings, (and, mayhap, the magnificent Popish cathedral,) in the adjoining street, they will look upon the wealth and power by which these changes have been effected, with feelings of jealousy, indignation, and resentment. Such feelings have already been manifested; many of the poor creatures, unable to find rooms sufficiently cheap in other localities, refused to quit their miserable abodes until the houses were actually unroofed, and the wind and rain beating upon themselves and children. In such circumstances, would not the words of one of their greatest poets prove the welcome utterances of their resentful feelings?—

> "Whence comes this strange, injurious, irksome cold?
> Whence this new grandeur that my eyes behold?
> This wid'ning distance that I daily see?
> Hath wealth done this? Then wealth's opposed to me!"

We think we could give a practical hint to Dr. Wiseman upon this subject, as we understand he is anxious to have the Italian cathedral

erected in new Victoria Street. Were the Pope's money to be expended in the erection of model lodging-houses in Westminster—comfortable habitations for the lately ejected poor—although contrary to the genius of his religion, it would do more to gain for it the favour of the masses of our population, than all the priests and stately edifices bestowed by Roman bounty.

There is reason for gratitude, however, in finding that the evils of the present "improvement" system are receiving attention in proper quarters, thanks to the patient perseverance of the Earl of Shaftesbury; and we trust that the excellent suggestions lately made by the Marquis of Lansdowne in the House of Lords, will be carried into effect; that whenever the present dwellings of the poor are removed for the erection of new streets, it be rendered imperative, by Act of Parliament, that certain portions of the new buildings shall consist of model lodging-houses, for the comfortable accommodation of the working classes and their families.

To a thoughtful mind, at all acquainted with the former condition of Westminster, a walk over the foundations of the old buildings recalls many strange and instructive associations. Surely there is no other spot on earth wherein there has been concentrated, for a long succession of years, so great an amount of daring wickedness, "murders, adulteries, fornications, thefts, false witness, blasphemies,"—so much suffering, cruelty, wretchedness, — all that can blacken and defile humanity. "The Old Stable" still stands in the centre of the ruins, a pleasing memorial of former days, when the ragged urchins were gathered within its humble walls, with the City Missionary and a poor tinker for their only teachers. Near to it, immediately behind Old Pye Street, there formerly stood a small, narrow court, so peculiarly situated, and being of a *cul de sac* construction, that it seemed as if purposely adapted as a fortified refuge for robbers and outlaws. Hidden in front by the houses in Old Pye Street, and the only entrance to it being by a dark, narrow passage from the most notorious part of Duck Lane, it was never frequented by visitors "except on business." The police knew it well; but the cries of murder, and the oaths and groans of bleeding pugilists, were to them welcome intimations to get out of the way. In the top room of one of these houses lived a coiner, with his wife and two children. He also occupied the upper room of the house immediately opposite, as a *wholesale* warehouse and workshop. The door was so constructed, that when open to its fullest extent it was only possible to enter in a stooping posture; it was fortified from within by two strong beams, which extended from the floor to the ceiling, resting in grooves at the bottom, and fixed by strong iron bands at the top. The door itself was filled with sharp-pointed nails and pieces of iron, protruding from half an inch to an inch outwards; and as the landing at the top of the stair was dark, it seemed as completely fortified as human ingenuity, under the circumstances, could well accomplish. In the mint was erected a galvanic battery, and all the other necessary apparatus for the manufacture of counterfeit coin. In this fortified garret the father and his little boy, about twelve years of age, were busily employed, night after night, in melting down old pewter spoons and similar material, (purchased at the old iron-shops,) and converting them into beautiful and accurate imitations of the gold and silver "coins of the realm." Had he not been a drunkard, he might soon have amassed considerable

wealth; for as he was known "in the trade" to make excellent coin, (of its kind,) he had seldom any difficulty in finding a ready market. Even with the aid of a galvanic battery, it is difficult to bring the counterfeit metals to an equal hardness with our genuine coins, and as this is the test to which they are usually subjected, the hardest coins are in greater demand among "the swells," and sell at a much higher rate. By the aid of his little boy, this man could with ease earn from two to four pounds per day, in *sterling* money, by selling his counterfeit "goods" at one-third the current value, that is, at the rate of fourpence for a shilling; but he spent all in the public-house, except what was necessary for the support of his family. It is seldom that those who make superior coin circulate it themselves; it is sold only to *known* customers, who are understood to be "in the trade;" even now, in Westminster, a little boy, if known to be a thief, can obtain "a shilling's worth of shillings" without any difficulty.

One evening, when all was in comparative quietness, the coiner's door was surrounded by an enforcement of about twenty armed policemen, headed by an inspector, who had come for the purpose of taking him prisoner. Through a traitor-accomplice, they had obtained a full description of the place, and had laid their plans for his capture. As he was not aware of their approach, they succeeded in gaining entrance; but so desperate a struggle ensued, that single-handed he almost succeeded in overpowering them. Several shots were fired by the police, but no injury was done. At last, they succeeded in securing him, and as soon as the handcuffs were fastened, he became as quiet and docile as a child. Thinking the scuffle was ended, they were about to remove him from the house, when he raised one of his hands to his mouth, and gave a loud shrill whistle; in less than two minutes the court was filled by a gang of the most noted robbers and outlaws that ever infested the metropolis. Armed with clubs, stones, and every available weapon they could seize, they instantly fell upon the police, drove them back into the room, and threw the coiner over the stairs into the passage below; he speedily took to flight, and never stopped until he reached the river side, where he was afterwards joined by one of his comrades, who cut the handcuffs off with a file. The poor police barely escaped with their lives; some of them were greatly injured, and had to be taken home in cabs, to the high gratification of the successful combatants. While the first scuffle was taking place with the coiner, his wife ran over to "The Doctor,"* and informed him of the occurrence. He instantly went to his accomplices, who were drinking in a public-house, (now the Pear Street Ragged Dormitory,) and said, "I say chaps, a gang of them scoundrels of police have taken Morris, over the way; surely you wont see the poor fellow served out like that." The word was enough; in less than three minutes they were all in the court as already described, just in time to accomplish their object.

A second attempt was made to capture him, a considerable time afterwards, by Inspector Penny of the Clerkenwell force, who, at three o'clock in the morning, surrounded the door with an enforcement of *fifty men*. But the effort was equally unsuccessful, though with less injury, for the coiner got out upon the roof by a trapdoor, leaped from the top of one house to another, and was speedily beyond their reach. But on

* The well-known captain of the gang.

another occasion, about eleven o'clock at night, when making moulds for the coins, his door was again surrounded; on hearing the police, with the hot mould in his mouth, he leaped out at the back window into a ditch below, a distance of many fathoms, but he was instantly pursued and eventually overcome. After being securely bound, he was placed into a cab along with two policemen, but so great was the fiendish desperation with which he fought and struggled that their clothes were torn, their bodies severely bruised, and the frail cab nearly driven in pieces. He was lodged in Horsemonger Lane jail, afterwards tried, and sentenced to transportation for thirty years—fifteen years for coining, and another fifteen for "stealing the queen's property," (the handcuffs with which he escaped at the first engagement)—but the sentence was commuted to fifteen years on account of his family. After remaining in one of the provincial prisons for three years, during which he conducted himself with great propriety, he received a "ticket of leave," and was sent to the Swan River settlements. During the time he was in prison, he learned to write an excellent hand, and, if we may judge from his letters to his wife—some of which we perused—he had also repented of his former conduct, and resolved to lead a very different life.

The poor boy, who was an excellent coiner, would have proved a valuable prize for the gang, but he was received into the Westminster Juvenile Refuge shortly after his father was captured, where he remained for nearly three years. He became a useful and affectionate boy, learned to see and deplore the wickedness of his father's life, and showed a becoming gratitude for being so mercifully rescued from a similar fate. Once, when speaking of their earnings, he said, "But it was a miserable life, Sir; we were always in terror. Although living at the top of the house, if we heard any one at the bottom of the stairs, father would spring to his feet, and stand listening at the door until he knew who it was." Among other modes of evading detection, they accustomed themselves to swallow the coins, which by practice they could do to a most incredible extent. He said he had known his father swallow crown pieces; on being asked how many *he* had taken at a time, he replied, "I never swallowed more than *five* or *six* sovereigns at a time, one after the other; but I've known father swallow *seven* or *eight*." The child was first accustomed to swallow cherry stones, then something a little larger, until by degrees he could manage the coins. After receiving a useful education, and giving satisfactory evidence of a moral improvement, he sailed for South Australia about the beginning of the present year. We have special reasons for believing that this boy, timeously rescued from a life of outlawry, will prove one of the most useful colonists that have emigrated from the Ragged Schools. Another boy and girl, children of the same parents, have also been in the Juvenile Refuge for a considerable time, and who, along with their mother, will shortly be sent out to join their father in the colonies. Part of the expense of sending out the boy will be defrayed by our own Committee, and the remainder by the Government. If no more good had ever been effected by the Juvenile Refuge than the rescuing of that hapless family from the evident ruin that awaited them, it would not have been established in vain; but the case is only one out of many others, for whom its doors of mercy have been opened when all others were shut, and who are now supporting themselves by honourable industry, instead of remaining the victims of villany and shame.

JUVENILE DELINQUENCY.

THE following extracts are made from the able Report, newly published, of Captain Kincaid, the Government Inspector of Prisons for Scotland and the north of England, and are made and sent as bearing on the great matter which is the object of your Magazine—the prevention rather than the cure of juvenile delinquency.

Perth, 7th July, 1851. ZENAS.

Ayr Prison.—The Chaplain states, "The prison, which is a place of punishment, should never be converted into a school-house; the great object to be achieved in the present day is the *prevention* of crime, not reformation from it. Let the child first be educated and trained up to take its share in the great business of life. Should he fall into some petty crime through evil counsels or inadvertence, let him be chastised by the magistrate as a father would chastise his child, or a schoolmaster his pupil, and let the prison be reserved for intractable transgressors."—*Page* 9.

Dundee Prison.—"I was much surprised, on examining the Prison Register of commitments, to observe that a child named J. Sauly, *ten* years of age, was committed for *two* days, on the 18th of March last, for an *assault*."—*Page* 29.

Edinburgh Prison.—"There has been a considerable decrease of the commitments of prisoners from fourteen to sixteen years of age, which was to be expected if Ragged Schools answered their intended purpose. The number of prisoners between fourteen and sixteen years of age, committed to the Edinburgh prison during the last three years, was :—

Year.	Number.
1848 . . .	552.
1849 . . .	440.
1850 . . .	361.

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Inverness Prison.—"I observed in the Criminal Register the committal of several boys of tender years for the first time; some of their offences at the instigation of profligate parents; others the result of early neglect and want. Those of them I observed, aged respectively eleven, ten, and nine years, have all been recommitted, with a fair presumption that they will become criminals for life. Had the law permitted these jail offences to be differently dealt with, it is probable that the results would have proved more satisfactory."—*Page* 36.

Hawick Prison.—"On examining the Criminal Register, I observed that *five* boys, the youngest *nine*, the eldest only *eleven* years of age, were committed on the 20th of September, 1849, for *two* days each. Their offence, as explained to me by the keeper, was for stealing pears from a tree near a farmhouse."—*Page* 60.

The Inspector, in reporting on the *General Prison at Perth*, observes :—"I sometimes find the members of local boards contrasting unfavourably with their own prisons the number of recommittals from the General Prison, as if it were a defect in the system pursued there; but this is a fallacy. The local prisons have all got their short sentences, together with classes of persons committed for a first offence, and a large proportion of the whole who are not altogether hopeless; but in the General Prison, it may be said, there are none such, for the greater part of the adult prisoners sent there have previously run a long career in crime. They have had their minds and their constitutions already worn threadbare by vitiated habits and long previous confinements; they are as incapable of making their way in the social world as they are unfit to be received in it; in short, their connexion with it may be said to have been eternally severed before they reached the General Prison; and let the discipline be what it may, a prison is the only home that most of them are capable of looking to.

"While such appears to be the helpless condition of the mass of the adult prisoners confined there, I have much satisfaction in reporting that the

juvenile class have in some measure been rescued from a similar fate by the system of relaxation which you were pleased to order on my recommendation in 1847. They have now been upwards of a year in the occupation of the separate wing which had been prepared for their reception. The average daily number in the class has been forty-two. It is generally believed that about nine-tenths of our criminal population are not strictly sound in intellect, and my own observation does not permit me to doubt it; while all hope of weaning such minds from a career of crime is not therefore very encouraging, the attempt must, nevertheless, in no case be abandoned, although it is only among the youthful class that we can with any confidence look for success. The system under which they are managed in the General Prison is, by a certain amount of relaxation, to preserve the health and intellects which God has given to them unimpaired; to endeavour to instil into them a just sense of their moral and religious duties; and by combining useful labour with such an amount of penal discipline as the laws and rules permit, endeavour to make them feel that a life of honest industry is preferable to a prison. That many of them are brought to that conclusion, I have no reason to doubt; but their future depends upon the chances which await them on leaving the prison, and the care which may be taken to help them in the right path, should they have the good fortune to find it."

PREMIUM ON CRIME.

In these days, men and measures must be prepared for opposition. Motives, principles, tendencies, and results, must submit to examination. Under this ordeal, honesty and truth have nothing to fear. The advocates of the claims of the poor and of the oppressed are required to endure this. They must have faith in the goodness and in the importance of their labours. To no movement of the present day are such remarks more applicable, than to the effort that is making throughout the land on behalf of the destitute, demoralised, and semi-barbarised juvenile portion of our people. The work of civilization has commenced, certain reformatory efforts have been made, and steps for the prevention of future evil have been taken. The inefficiency of the present judicial mode of dealing with juvenile delinquents has become manifest, but while this work is progressing, there are not wanting opponents to scrutinise, and sometimes to calumniate the movement. Time and perseverance have effected much in the removal of objections, and though no doubt is entertained as to the final result, yet it appears necessary to give distinct consideration to one or more of those objections as they are put forth, and especially when urged by those whose position gives them weight, and whose co-operation in this important question is most desirable. One of the objections referred to is this, that such measures as are adopted in Ragged, Industrial, and Philanthropic Schools, are premiums on crime, and that the advantages offered to delinquent children would be better conferred on more deserving objects, and that the honest poor would be glad of the benefits that are lavished on the children of the destitute. This objection is certainly the most formidable that has been raised, and therefore it should receive at our hands some examination; and if this, when weighed in the balances, be found wanting in mercy, in wisdom, and in justice, then the minor points of opponents may be considered as lighter than vanity itself.

That such measures are premiums on crime! What measures, let us first inquire? To teach the ignorant, to clothe the naked, to feed the hungry, to reform the criminal, and employ the idle? The nineteenth century is not the age of the world for discussing the propriety and duty of doing these things. Heaven and earth have declared that they are right. But, perhaps, it is observed, that the measures are not so much in fault as the selection of the objects, viz., delinquent children. We take this class because the objection then becomes the most plausible. Now, it cannot be denied that the children

who appear at the bar of our police courts are of the most destitute class, and that their offences are generally of the most trifling nature—trifling in the popular signification of the word, and certainly deserve that appellation when compared with the heinous offences brought before our courts of justice. But that word delinquent, and that other word criminal, imply so much that their very use often mislead us. Their exclusive application to children who appear before justices and in jails—their use only to denote the erring children of the destitute and the depraved, have turned away our thoughts from the precise offences and the offenders. If the children of the middle classes and of the rich were treated with the same severity, thousands would appear in prison whose circumstances, whose friends, secure for them an immunity from the dangers which threaten the offspring of the poor. If a poor man's child runs away from a workhouse, he is sent to prison; but if a rich man's child absconds from a boarding school, or from home, he is admonished, or at the most, whipped for so doing. The former suffer by imprisonment for leaving the poor man's home, (if it deserve the name,) an irretrievable injury, by being placed in a felon's jail, and by being numbered among the criminal classes; and on his discharge from the prison walls, perhaps he is placed in the black-ward of some workhouse, and treated with such harshness that a second offence of a similar nature may be positively expected. A poor man's child is found playing in the street, (and where else can he play,) and accidentally breaks a shop-window or a gas-lamp; the policeman is called, and off to the station-house and the jail goes the child. Not far distant there plays a rich man's child in some well appropriated place; but accidents will happen even there; a pane of glass is broken; the expense of repair is deducted from the pocket of the offender, (we say offender, for so the little jail-bird is called, if not by some harder name,) or it is placed to the account of the parents among the incidentals of the schoolmaster's bill.

A half-starved biped, who is denied admission to the workhouse, because his parents will not submit to its confinement, is sent forth to beg; no good fortune attends the recital of his tales of woe; to his parents he fears to return; and therefore on some door-step, or under some hay-rick, or in some cart-shed, or in some iron roller, he takes refuge for the night. The policeman discovers him. A vagrant is apprehended. Imagination makes the child a burglar or a felon. "It is certain he could be after no good." He is committed as a rogue and a vagabond for three weeks or three months to the jail.

Moral principles in such children are not very strong; they never formed a part of their education. A loaf of bread is stolen, or some article at a shop door tempted the little vagrant; hunger of body, ignorance of right, and a training to wrong, have much to do with such offences; still to prison he must go for two or three months, commencing with, and it may be terminating with a whipping. Thus his doom is sealed. For "once in jail always in jail." But, in our public or private schools are moral principles never violated—are thefts never known there? Are children never tempted by cakes, by fruit, by halfpence, to break the eighth commandment? Alas! alas! we who have passed through the schoolboy's life, know that if we had been treated in the same manner by the laws of the land as numbers of the poor are, very few of us would have grown up in such happy ignorance of the comforts of a prison.

But enough on the offences and the offenders, as it may here be said, Why assist those in particular? We answer, Because they most need assistance; because they are most dangerous to society; and because we hope, by training them up in the way they should go, that when they are old they will not depart from it. Thus we aim at individual and at the general good. We rejoice at the exertions made for the benefit of the working classes; they have their National Schools, which give a cheap means of instruction for their children. And there are few cities, or even small towns, without their

endowed grammar schools, where a better education is secured to many of the middle classes. Besides, are not colleges assisted, if not established or supported, by royal influence or national funds? Why, then, do we grudge help to the friendless, assistance to the needy, instruction to the ignorant?

If one class of society may be supposed jealous of another, on account of benefits received from charitable or public institutions, why may not the small tradesman be supposed as complaining of those in humbler circumstances who are receiving advantages for which he would be thankful? Why should not the poor, who are buffeting life for a subsistence, complain of food, perhaps more and better than they can procure, being given to the inmates of a union-house? And, in order to meet such an objection, shall we starve people in the workhouse because some starve out of it? It has been remarked, that the poor are envious of each other. If it be so, that has nothing to do with our duty. Suppose it true that the honest and industrious poor grudge the advantages given to delinquent children, but did they ever consider who are the persons that receive the greatest benefits by the reformation or removal of such children? Do they know that thousands of their little ones are every year drawn into crime by the depraved among whom they live? The rich can protect themselves from such contamination, but the poor cannot. A poor man, going to his daily labour, may grumble because some dissolute neighbour's child is befriended; but on his return home at night, fatigued with toil, he may find his own child ensnared, and henceforth considered the black sheep of the neighbourhood. "Evil communications corrupt good manners."

With some persons,—who belong more to past generations than to the present, and with others who seem to be most valiant in their defence for honesty and virtue,—arguments and facts will not avail, and therefore they again and again ask, Why *criminal* children? Permit us to reply by asking, Why did the Saviour of the world come to save the lost? Why is there joy in heaven over one sinner that repenteth? Why did the prodigal's return cause his father to rejoice? Why do we give cordials to the dying in our hospitals, whose end may have been hastened by an ungodly life? This wine, this care, would be very acceptable to the poor cottager, who lives and dies forgotten and unknown. But would it be any consideration or advantage to the latter for the former to be neglected? It is clearly our duty to help both—to withhold from neither.

We are now considering the state of one class of children, and inquiring whether there are any circumstances which should shut up our bowels of compassion against them? Shall we visit upon them the sins of their fathers? Where is reason, justice, or common sense, for such a law? Shall we treat them as outcasts, and say, "Go, get ye straw where ye can find it?" That were to do to them not as we would be done unto. That were to strangle them for their offences against us, while we are daily crying to the God of heaven, "Forgive us our sins." Ah! it may one day appear that our neglect of these poor little ones was no trifling sin committed against Him, whose stewards we are of every talent and blessing we enjoy.

We would rather befriend these erring children before they are sent to jail; but if the law sends them thither, we say to it, Exact your punishment by imprisonment, and do it, if you must, by whippings, and have done. Then, if you will not before, or on any other terms, hand over the branded child to the schoolmaster, and to honest employment, and if work cannot be found for him in this country offer it to him in another. Don't be unreasonable, or expect impossibilities. Drive not the lad from crime to crime, when at length you will be willing to give, if not too glad to offer him, as a transported felon, what you now deny him. What! says some political economist—give to the delinquent child, the offspring of some drunken parent, the advantages of emigration? We might reply to this in the strain of another class of objections—Why should we expatriate the children of the industrious and honest

classes? Why should they be driven to seek their livelihood in some distant land? It is impossible to please everybody, and therefore we proceed to ask, What better means can be taken in order to make them useful in their generation? Would you rather have them grinding bones, pounding stones, picking oakum, and corrupting one another in the union-house? This is a very impolitic, senseless, godless way of dealing with the superfluous labour of the country. Observe: if I am a tailor, a mason, a gardener, or a labourer, and cannot get work, I must break up my connection with the world, sell all I have to the pawnbroker, go to the relieving-officer, and get a ticket for the workhouse. Farewell wife! good-bye, dear children! we'll walk to the house together, and then we part. We may live to meet again, but when none can tell! Now you have me and mine in your power—now I am a pauper, a vagabond, and eat the bread of honest ratepayers,—now I must come to some uneducated governor, or his faithful or faithless slave-drivers. I cannot bear it very long; if I do not leave the house by fair means I know I shall soon by foul. Come wife and children, let us go and seek our fortune once more! The world is before us; we are disowned and scorned. Never mind, those children must provide for themselves, if not for us; they must get something somehow or other. The parish won't help us, and luck must. We would work, we would go abroad, but they say we have lost our character, while they stole it from us; now we must do what we can. We know more of life now than when we went to the house. There is a lodging-house in St. Giles's, or in the Rookery, where they take people in on trust; let us go. Come along wife, you must not be over particular now; things are come to a pretty pass, but 'tis not our doing; 'tis no use stopping in that place any longer; we should stay there till Doomsday; besides, I would sooner be at the treadwheel, or under prison discipline, for I want that or something else now.

The history of such an one we need not follow. May God forgive us for this part of our poor-law system! No wonder there are drunken parents and delinquent children! No wonder domestic ties are broken, family duties neglected, and the social system torn to pieces. This it is, among other things, that makes emigration necessary for the delinquent child. There is no work for him here, and it must be found for him, either as a free English emigrant, or as a captive transported felon. Which is preferable—

"To furnish and accommodate a world,"

or to corrupt and alienate our colonies? To see peace and plenty enjoyed by our fellow-men, or to see crime and misery perpetuated on the earth?

If lads are turned adrift upon the world by union authorities, with no other alternative before them but to starve, to beg, or to steal—if relieving-officers refuse the admission to the workhouse of necessitous cases, or if they are tardy in administering relief, or if they place many difficulties in the way of satisfying the cravings of hunger—at whose door lies the guilt, or at least a share of it, if a baker's shop is plundered, or if some other offence is committed which brings the offender within the walls of a prison? Are there no accessories to the offence? And if children are thus made criminals, is it a premium on crime to reform them?

If the father of a family be in jail, or otherwise separated from his children, and the mother takes up her abode in the workhouse, leaving behind two or more children to get on the best way they can; if a fatherless child is ungovernable by a poor, ignorant, half-starved mother, who is obliged to leave her family day after day to earn her living, and the lad falls into bad company; if an orphan is allowed to live by vagrancy, to wander over the country, and to elude the police year after year—is it not necessary to undo the mischief that negligence, guilt, or unfortunate circumstances have created?

A notorious adult thief, roaming over the country, takes up his abode in a crowded street of one of our towns, becomes acquainted with the children of

the neighbourhood, takes them under his tuition, makes them his tools for prosecuting his villanies, points out to them the very shops they must rob, particularises the articles they must steal, receives and disposes of the plunder, gathers around him a gang of juvenile thieves in the pothouse, gives them lessons in picking pockets, and in uttering base coin, but keeps himself out of danger until he thinks it advisable to remove to another place equally favourable for his abandoned life. Now what becomes of the children? They either continue to live on the proceeds of their iniquity, and so become more settled and perfect in their traffic, or they are by and bye found within the walls of a prison. A philanthropist steps forward, and says to the unhappy children, Why do ye these things; come with me and I will teach you the fear of the Lord; I will show you how to earn your living honestly; I will place you where you may serve God and man. No, it is objected, that is a premium on crime! Does it require a very extensive knowledge of human events to be able to find a respectable family with a rebellious or profligate son? Money, influence, and every earthly advantage, perhaps far more than on the other members of the family, are lavished on the disobedient child. What premiums are here bestowed (it may be said) on vice and folly! One of the brothers takes the lost one to his own fireside, and seeks to restore the wanderer to the family; but a looker-on, who possesses not the feelings of a brother, and one would suppose by his conduct he had no sympathy or connection with the family, remarks, Why so much ado about the delinquent? And, perhaps, some envious brother may observe, when the prodigal returns in humble penitence to the glad parent, "Thou never gavest me a kid."

We might illustrate our subject by showing how hospitals, almshouses—not to mention again workhouses, and all the public and private charities of the land—might be regarded as premiums on poverty, with as much justice as reformatory schools can be considered premiums on crime. But enough has been said to show that there is little wisdom, little mercy, and very little justice in the objection, and therefore we may go on our way, and fear not. We need not hesitate to discharge our duty to them, to our country, and to our God; to teach the knowledge of right and wrong; to teach their hands to labour, and their lips to pray; to point them to the spot which demands their services, and to lead them where they may earn their living by the sweat of their brow. This is but to give them their birthright—this is but to do the will of Heaven. They were born to live in freedom, not to eke out their existence in this world within prison walls. They are what they are made, and to their fellow-mortals they are indebted for much of the misery and crime into which they fall.

Let us do what we can for them, remembering that we are daily receiving mercies from above, though undeserved. We know from whom we have "all our need supplied," and yet who dare blaspheme the God of heaven, and say that he, by his grace, was conferring premiums on crime? Let us do the will of God, who says, "I will have mercy, and not sacrifice;" and follow the steps of Him who sought out the lost, instructed the ignorant, changed the heart of the publican and the sinner, and commands us to go and do likewise.

Bath. W. C. O.

PREVENTION AND CURE.

Economy frequently forms the theme of discussion in the senate, is talked of by magistrates assembled at quarter-sessions, and is often the subject of conversation in the domestic circle. As, therefore, it has become such an all-prevailing topic, the subject now about to be treated shall be considered in the first place with reference thereto. To build very expensive jails, to maintain all the extensive establishments requisite to carry out their discipline, to keep up an expensive system of police, and to incur heavy charges in prosecuting offenders, create burdens of which all complain. There is not, it is believed, any return to lessen the expense a rogue might put society to, from his nativity until the time when, in fulness of crime, he shall, a spectacle to thousands, glory in "dying game," as he would express it, beneath the

gallows; but when we consider the value of his early pilferings, the more serious robberies committed in youth, the frequent committals to jail, and the expense of many prosecutions, the total would, it is apprehended, in the aggregate amount to a frightful sum, spent or lost by the community that numbered him amongst them. But here a very serious question arises—not that it is offered to palliate a single crime—Much as he sinned against society, and much cost as he has been to it, has society acted fairly and wisely towards him? If persons are candid, they will answer, Certainly not. Society has punished frequently and punished severely, and expended much in doing so, but did society, before it began to punish, take any notice of the individual? Was he not wholly neglected by it? And, probably, had he not been detected through the vigilance of an excellent police on the commission of his crime, would have lived and died so. Society punished, and no doubt felt great complacency in doing so. Far better would it have been to have taught this individual to love virtue and abhor vice, at the outset of his career, than to let him go on adding crime to crime, until his existence is terminated by an awful and ignominious death, after having led a life of misery to himself, a terror to society, and caused a heavy and useless expenditure to the several counties in which, from time to time, he may have been apprehended and imprisoned.

Do not let any one imagine that crime and sin are only to be met with in large and populous districts, for even in smaller places ignorance and vice is increasing; and that this must be the case is apparent, when it is remembered that landowners, almost as a rule, force their labourers to reside in towns, by destroying or allowing to fall into decay, the cottages situate in the villages belonging to such proprietors. Therefore it is utterly impossible for these poor people to obtain any residences in the country, and they of course remove to the nearest towns, and get lodgings in the cheapest and most wretched neighbourhoods; and being often the worst characters in the parish they have left, rapidly add to the number of the criminal and vicious of the locality in which unfortunately they are compelled to fix their abode. What, then, can be done to check this increase of expense and crime, which affects not only large communities but small? Punishment seems not to have done it. Then it must be to take care, if the parents cannot be reclaimed, that the children are not allowed, through neglect, to run the same course. The remedy has presented itself in the form of Ragged Schools, which alike strive to reclaim the wanderer and to guide the young; they have been of eminent service for both purposes in large towns, and why may they not be extended to every town and large village in the kingdom? Society would, it is apprehended, find it much cheaper thus training individuals to be honest, instead of leaving them alone until their crimes draw attention towards them.

But there is a much higher ground on which the attention of the public may be called to the support of Ragged Schools, and that is, the religious instruction which is there given, and which forms the key-stone and support of the system, the whole strength of which consists so eminently in its taking, not sectarian or denominational, but the great truths of Christianity as the foundation and text on which to win these hitherto unfortunate outcasts from their wicked ways. The work of a teacher is one of great toil and self-denial, especially at the commencement, but great will be their reward even if they succeed in "turning one sinner from the error of his ways." It may be said, that on every Sabbath there are churches, chapels, meetings, and Sunday schools; and on week days, British and Foreign, National, and other schools, with doors all open, and ready to receive these people and children, and they may go to them; but it may be asked, Will they go? Everybody knows they will not. Schools must be formed in the localities where they reside. Those who wish for an interesting account of such a locality, without having to peruse dry statistical details, cannot do better than peruse the articles entitled "The Devil's Acre," in "Household Words," vol. i. p. 297, and "Power of Small Beginnings," pp. 407, 598. The place first-named is that which was lately spoken of as the site of a little Paradise about Westminster Abbey—a name which the reader, on perusal of the article referred to, will not, it is very likely, be much inclined to give it. The formation of these schools may be considered as evidence that society is beginning to learn the great and important lesson, that it is more beneficial so to train up and take care of an individual, that he may grow up with an abhorrence of and abstain from crime, than utterly to neglect him until, overtaken in a course of wickedness, he is detected and punished. It is to be hoped that the sneering observation, "that society neglects a man until he becomes a criminal," will shortly be met with a practical contradiction, by a wide extension of sound and Scriptural education among the very poorest of the poor.

ROUGH BEGINNINGS.

On the evening of the 13th July, 1846, the school was opened. Crowds of dirty, ragged, bold, and reckless youths, far exceeding every expectation, presented themselves for admission. Only a portion of them could be taken in; seventy of each, boys and girls, being deemed as many as could be at first efficiently instructed and governed by two teachers. Those admitted were accordingly restricted to this number. A strange and motley group they were; the pencil of Hogarth only could do justice to the pathos and the humour of the spectacle they formed. Many of them had been the frequent inmates of prisons, some of almost all those in and about the metropolis, but were, with reference to the discipline of these, emphatically

"Worse for mending, washed to fouler stains."

Some were from the worst dens of infamy, kept by their own parents, and some were themselves its victims, at once the offspring and devotees of shameless impurity. Some were the children of convicts, and in the way too likely to occasion their becoming such themselves. Many were orphans. A large proportion subsisted by what they got upon the streets as costermongers, vagrants, thieves, etc. And yet there was about them something interesting and hopeful. The girls were maidenly and modest in their demeanour, and the boys had vivacity and kindly humour. It was evident they regarded the idea of their going to school as forming matter for "fine fun." On the evening when opened, the boys and girls were, for a short time, assembled in the same room, and after being duly instructed about what was proposed to be done for them, and what would be expected from them, they were addressed by their newly installed master on the subject of obedience. Cunning glances were rapidly interchanged in all directions; every variety of imaginable grimace was exhibited; now and then a good-natured jest was uttered, commonly at the master's expense, or a strange antic performed; and in a few instances, attempts were made to upset all order, and turn the business into fun. After several unsuccessful essays at this, one bold fellow sang out, "Ah! if I had a donkey what wouldn't go," and the whole mass burst out into a loud and wild laugh. The master paused, and then said, "Well, now suppose you had a donkey what wouldn't go, and you had a load of corn to carry to a given place, and you found yourself in consequence conquered, would that be right in the donkey?" "No, sir," answered every voice. "Certainly not," said the master, "and I hope that young man does not mean to compare you to donkeys. I should be sorry to do so, for you have minds that can think and reason, you have souls that will not die, and my desire is to lead you to exercise those minds, and to learn the value of your souls. But let me here just say, you must not look on the donkey as being everywhere that stupid and unmanageable sort of animal which the cruelty of Englishmen has made him. If he is well fed and regularly cleaned, he is a pretty and useful creature. In some countries, even princes would think it no disgrace to ride upon one, and when you and I become more acquainted, I shall be able to tell you of a Prince of princes who rode on one. But now to come back to the point we had in hand; there is the donkey and the load to be carried, and this young man wants the donkey to go; tell me what is to be done." "Why, hold a bunch of carrots before his nose, to be sure," responded one drily. "That," said the master, "would be very kind of you, and you may depend upon it that donkey would like it much better than the broom-stick, such as many beat and torture him with, and I am very much obliged to that youth for the bunch of carrots, and it is my intention to hold out to you such inducements as may lead you to continue under my care until you know the value and importance of instruction; so now, my boys, follow me into our own school-room." "This is a jolly good cove, aint he?" said

the lads, good-humouredly, as, with many strange grimaces and antics, they moved off after him; "I shall like this school." But it was not always in such mild and manageable forms that their disorderly tendencies and eccentric dispositions showed themselves. There were a number of Irish lads who had, on some account, conceived a feeling of hostility towards the rest, and entered into a conspiracy against them. They had determined to fall suddenly upon their supposed enemies on leaving school, and had furnished themselves with short sticks, which they attempted to conceal beneath their clothes. Thanks to their tattered garments, this device failed; for, from beneath the garb of some whose jackets had long before taken leave of their sleeves, and, in fact, were but the ragged remnants of their former selves, the sticks looked out, and told tales in school. These unsightly weapons, thus unluckily protruding from their worn-out scabbards, quite defeated their wicked plot, and gave occasion for a wholesome lecture on "Peace." Notwithstanding, a second attempt was made soon after; although, in this instance, the viper was killed before it was fairly hatched, it was desirable in future, for a limited time, to secure the presence of a policeman. It happened, fortunately, that the one obtained was a young man of kindly disposition, and of some sympathy with the work, he having been accustomed, in previous years, to teach in a Sabbath School; he accordingly took a lively interest in the operations of the boys and girls, sometimes hearing them read, and then helping them in their sums, and so the lads, out of very respect and love, called him the "King of the Peelers."

Degraded as these poor outcasts were, and fallen as they seemed to be, even beyond help and hope, they were by no means entirely destitute of a sense of the importance of instruction. One poor boy, being observed for several nights to fall asleep, was asked how it was. "I thinks," said he, "it's cause I gets up so early in the morning." "At what time do you get up, my boy?" he was asked again. "At four o'clock," was the reply. "And why do you get up so soon?" "Cause I sells watercresses, and if I didn't go at that time I couldn't get 'em."

Of the privations to which these hapless youths are subject, few have any idea. Perceiving two boys much taken up with something, and apparently at play, the master called upon them to give up the playthings to him; they put into his hand a short pipe and a small paper of tobacco. They were but thirteen years of age. "Who gave you these," said the master. "I bought them, sir," was the reply. "Why, do you smoke, R———?" The little fellow coloured up, and said, "Yes, Mr. C———." "On putting it upon the mantle-piece," says Mr. Miller, "I said to a young man near me, one of the scholars, 'Who would think that that little fellow smoked.' 'They have that,' said he, 'instead of wittles. When they are at the water side, and have no grub, they smoke instead of eating.'" These poor boys were what they call mud-larks, a description of youths who are accustomed to attend at the river-side on the ebbing of the tide, and wade into the mud in search of coals and other store that chance may have thrown in the way, and who depend on these acquisitions for their support.

Notwithstanding their great and manifold privations, they were not unwilling to pay for the advantages of education so far as they could. Many of those who wished to write, very readily paid for their own copy-books, and a considerable proportion of them, when informed by Mr. Miller that the Ragged School Union would sell them Bibles for sixpence each, and that they might subscribe for them in the smallest sums as they might be able, immediately gave in their names. "I'll have one," said one girl before all the rest, lifting up, at the same time, her halfpenny in her hand; "put my name down, sir." Her mother was the keeper of a house notorious at once as a harbour for young thieves and a retreat for abandoned girls.

All that was first attempted or contemplated in this school was to give instruction in a kindly and attractive manner to these wretched objects in

reading, writing, and arithmetic, in the Sacred Scriptures, in religious and moral truth, and other branches of human knowledge, as far as might be practicable. But there was subsequently introduced a new and important arrangement, intended practically to train them to the habit of industry, and to an acquaintance with certain useful kinds of handicraft.

The girls were taught plain needlework, and the boys tailoring and shoemaking. Classes were formed for instruction in each of these arts, and competent persons engaged to teach them.

By the end of the first half year after their formation, it was announced that the tailors had made numerous caps and several pairs of trowsers, the button-holes only being the work of their teacher, and that the shoemakers also had made surprising progress.

An incident is given in the first annual report, illustrative of this. It was Mr. Miller's practice to obtain for the school, as far as he could, gifts of cast-off clothes, first, as an exercise, to be repaired by the scholars, then to be given as rewards for industry and good conduct. They were found more eligible for this purpose even than new garments, inasmuch as they could not be pawned by their friends, as those not unfrequently were. One of these gifts deserves notice:—

A gentleman having previously, within a few days, presented the school with three parcels of cast-off clothes, called at the secretary's house with a fourth, thus humorously endorsed:—

"I leave at Mr. Miller's door,
My clothes, donation number four.
One ragged shirt, two ragged stocks,
Some ragged gloves, and ragged socks.
One ragged coat to warm the cool
Of ragged boys in the Ragged School;
But not so bad—a stitch or two
Is all they want to make them do.
Wishing all happy, I remain,
Their humble servant, Joseph Payne."

In one parcel there were sent, among other things, a pair of boots, which were afterwards given to one of the boys to mend. Mr. Miller perceiving him doing his best at soleing and heeling them, and mistaking them for a pair of his own he had given, promised the boy a shilling towards a new pair for himself in case he should finish them nicely, Mr. Miller intending to wear them as a proud trophy of success in this department of his labours. They were satisfactorily completed, cleaned, and put upon the shelf to await an occasion worthy of them. But when the occasion came, and he attempted to put them on, he discovered, to his sore disappointment, that they were not his. They were afterwards found to have been sent as a gift to the school by that devoted and valuable friend of the ragged juveniles, Joseph Payne, Esq., barrister-at-law. To him they were accordingly forwarded, with the history of the case; he readily paid the cost, and subsequently, on Ragged School occasions, with honest pride and pleasure, wore and esteemed them as the substantial badges of a moral triumph far more exalted than any achieved by the warrior's sword.—*Roger Miller.*

"Penny theatres," says Mr. Talbot, "have been the ruin of thousands. Wherever a penny theatre exists, it is not only an intolerable nuisance to the neighbourhood, but is sure to draw all the children of the lower orders to witness the most obscene and immoral performances, and when once the habit of attending these places is fixed, it is sure to lead to prostitution and robbery and all imaginable crimes."

Plans and Progress.

THE SHOE-BLACKS AND THE EXHIBITION.

Temple, July 21st.

Dear Sir,—To-day was a happy day at Off Alley. The Polishing Brigade assembled early in the morning, with clean hands, clean uniforms, and bright and cheerful faces, for it was the day appointed for their visit to the Crystal Palace. Their appearance attracted great attention in the streets as they marched along two and two, preceded by three enormous cakes, each about a yard in length. The Shoe-blacks behaved admirably amongst the crowd of sight-seers in the Exhibition, and after some time spent in walking through it in a body, they were allowed to disperse, and to wander about as they pleased.

Some listened to the organs and pianos, others passed judgment upon the specimens of boots and shoes, or listened to the deafening noise of the machinery, and a few stared at the Chinaman, until his pigtails nearly stood on end with amazement.

Then they formed in line at the western door, and before leaving the place gave three hearty cheers, which brought hundreds of people to witness the sight. After romping on the grass by the Serpentine, the boys were well plied with new milk and currant cake, and the procession traversed the streets again in the same excellent order which had been preserved throughout.

The success of the Shoe-black Society is now beyond a doubt. Our accounts for the past week are not made up, but the thirty-five boys earned £26 during the week before, and there appears no reason why their receipts should not continue at the rate of £1,200 per annum.

I may mention that arrangements are in progress for another mode of employment during the winter. It is proposed to sweep the pavement in front of the shop-doors in the leading thoroughfares for the sum of one penny a day. And the shopkeepers already applied to upon the subject have all signified their approval of the design, and their intention to support the Committee in carrying it into practical effect.

When it is remembered that the present income (at the above rate) of the Shoe-blacks is *about one-third of that of the Ragged School Union*, it will not be too much to expect that your readers should do all in their power to aid in the extension of the plans now proposed by the Committee of the Shoe-black Society.

A visit to the Exhibition would not, perhaps, be beneficial to *all* the children of our Ragged Schools; but I hope to see a select number of them (say 500) rewarded by such a treat. Half of the money necessary for this object is already guaranteed, and perhaps this notice may cause the remainder to be at once supplied without drawing upon the ordinary funds.

Yours, etc., J. M.

FOUR REASONS FOR BEING A RAGGED SCHOOL TEACHER.

Ragged Schools have deservedly obtained a great interest in Christian efforts, and in these schools the true spirit of the Gospel is practically exemplified. "They that are whole," said our Lord, "need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance," Luke v. 31, 32. The same views are entertained by his true followers, and the same spirit actuates them to care for the lost and the helpless. Whatever subjects have elicited the energies of patriotism and philanthropy, they are all rivalled by those which are peculiarly and essentially of a Christian character. Ragged Schools, while paying due attention to the promotion of temporal advantages, primarily contemplate the spiritual and eternal good of souls.

Much could be said to qualify the desire to be identified with such holy and loving enterprises. One might desire to be thus engaged, in order,

1st. To be in harmony with the works of God.—"All thy works shall praise thee, O Lord," Psa. cxlv. 10. From what we know of these works, they are all characterised by incessant activity. The sun incessantly emits his rays, to enliven, enlighten, and beautify the planets. The earth on which we live puts forth an almost infinite variety of vegetation, and which the solar rays paint with a thousand hues. The atmosphere which envelopes the globe is in perpetual motion; its undulations continue for the reflection and refraction of light, the vibrations of sound, and for other wise and gracious purposes. The ocean knows no rest; its libratory motion every twelve hours, with its currents and winds, maintain an unremitting activity, and promote, in many respects, its beneficial influence. Nor is it less so with man. The incessant pulsation in the human frame is absolutely necessary for the preservation of life and health. Also, the spirit to live and prosper must be active: "An idle soul shall suffer hunger," Prov. xix. 15. Activity is equally necessary for the Christian graces; for "Faith without works is dead," James ii. 20. Ragged Schools afford an ample sphere for the exercise of every Christian grace. Oh, for more unreserved devotedness to such works of faith and love!

2nd. To prove one's interest in the love of Christ.—"The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again," 2 Cor. v. 14, 15. By this law of love the apostle accounted himself a debtor to the whole world, till he should embrace every opportunity of making known the unsearchable riches of Christ. "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also," Rom. i. 14, 15. In its constraining influence this love is the same in all. No longer can those who possess it remain indifferent respecting the wants of their brethren of mankind. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John iii. 17. Rather, like the good Samaritan, he runs to the help of those who have fallen among thieves, and is willing to endure all loss, and encounter all danger, in return for such matchless grace.

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

3rd. To be useful in the Saviour's cause.—No real good can be wrought apart from the Divine blessing. Yet God has instituted means for effecting his purposes of love and mercy. He might have arranged to produce the fruits of the earth without the toil of the husbandman, and to save sinners without "the foolishness of preaching," 1 Cor. i. 21. "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" Rom. ix. 20. It is incumbent on the husbandman to cultivate the soil and to scatter the precious grain; and in the Lord's people has been deposited the treasure of the Gospel, as in earthen vessels, 2 Cor. iv. 7; not to be retained simply, but to be borne to those who are perishing for lack of knowledge. In each case the excellency of the power is of God and not of man. To be useful, then, one must be active; and there are no more promising and important spheres of usefulness than among those who are sought to be benefited by these schools. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not which shall prosper, either this or that, or whether they both shall be alike good," Eccles. xi. 6. "In due season we shall reap, if we faint not," Gal. vi. 9.

4th. Because of the reflex advantages.—The waters of the ocean are exhaled by the sun, and borne in the clouds across the earth. They then descend in rain and dew, and, after fertilizing the earth, go to supply the springs "which run among the hills." From these are formed the rills which become tributary to the rivers, and the rivers pour their contents, refreshed again, into the bosom of the ocean. It is thus that the Lord ever returns a blessing into the bosom of those who are engaged in his vineyard. But this is, perhaps, the least incentive to Christian activity, as those who love the Saviour are influenced by benevolent, and not by selfish motives. Still, as God has graciously connected a blessing with every requirement, one may desire to be usefully

engaged in order to the enjoyment of those blessings. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty," Prov. xi. 24. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever," Dan. xii. 3. Our Saviour himself, with reference to his expected death, said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit," John xii. 24. The history of the Christian church, in all ages, affords many proofs of the great advantages derived by those who have been diligent in the Saviour's cause. "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting," Luke xviii. 29, 30. Let but an individual, or a family, or a nation, become distinguished for piety, and there will be happiness and prosperity. "Righteousness exalteth a nation," Prov. xiv. 34. In Ragged Schools much personal as well as relative good may be obtained. Teachers have often said, "If I am not doing good, I feel I am getting good." We would, therefore, urge all to be thus engaged, that "while watering others, their own souls may be watered," Prov. xi. 25.

A teacher thus engaged should, above all, seek the help of the Holy Spirit, without which he can neither be blessed nor made a blessing; and then whatever trophies may be won, to cast them at the Saviour's feet.

D. C.

HUNTSWORTH MEWS RAGGED SCHOOLS, DORSET SQUARE.

(A Papal Colony.)

Although the institution of these schools is comparatively recent, (1849,) by the persevering industry of the founders, they have risen to a position in extent and efficiency exceeding some that were established at a much earlier period. The condition of the neighbourhood demands extensive and vigorous efforts; it is one of those territories which Popery claims as its own; where, over a drunken and brutified population, the priesthood exerts an authoritative sway, which threatens to neutralize every evangelistic enterprise.

Within a very short distance of the schools, a large Conventual establishment has just been completed, which, in addition to a Nunnery, contains school accommodation for *a thousand girls*. It is easy to imagine what will be the ultimate effects of this over the surrounding neighbourhood, unless immediate and energetic efforts are put forth by the friends of evangelical truth. Where this is done in the true spirit of the Gospel, and prosecuted with perseverance and zeal, the triumph of priestly "aggression" has generally been shortlived. Love and sympathy have proved more powerful than intimidation or external show. Children driven away from the Ragged Schools by the anathemas of the priests, have generally found their way back again the earliest opportunity. Thus we have strong grounds for encouragement, although such interferences cannot fail seriously to injure a work at all times difficult. One afternoon lately a priest entered a Ragged School not very far from the one above-mentioned, and although the mistress insisted on his quitting the room, he refused to do so until he had completed a list of all the children present who belonged to Romish parents. They were forbidden, under most severe penalties, ever to enter the school again; but even this was not enough; in the evening he returned, compelled the children to bring out into the court all the books they had received at school, (among which, we were informed, there were several Bibles,) and obliged the reluctant owners to tear them in pieces, thereby strewing the entire court with the mutilated leaves. Processions have been frequently got up, largely composed of children, who march round the neighbourhood with candles in their hands. The teachers have been hooted, insulted, and threatened with every imaginable species of punishment. Such are some of the foes against which we contend, and, through the grace of God, we hope eventually to overcome.

But Popish liberality contrasts strangely with the Ragged School *Protestant effort* in the neighbourhood of Dorset Square. In the one case, a new and magnificent building has been erected, and its permanent operations secured; in the other, an old and limited building has, with much difficulty, been appropriated, and, like most of its contemporaries, been kept on the verge of uncertainty, chiefly depending on a few casual donations. From a circular recently issued by the Committee, we find that the

school consists of eight departments, attended by boys, girls, infants, and adults—the total numbers averaging about 328. With a laudable anxiety to extend their operations so as to meet, in some degree, the increasing necessities of the neighbourhood, they propose carrying out the following *additional* arrangements, if sufficient assistance is afforded them:—

"A Refuge Dormitory and Laundry for girls, wherein they may be safely housed, and usefully employed.

"An Infant Nursery, as subsidiary to it, and as helpful towards training girls for servitude.

"A Refuge and Dormitory for boys.

"But, however necessary and desirable, the Committee cannot, out of their present resources, undertake anything of this magnitude, since it is as much as they can do to keep in full activity their present apparatus. They have, however, been greatly encouraged by a communication received from THE EARL OF SHAFTESBURY, (late LORD ASHLEY,) stating his readiness to make a grant of £75 out of a fund placed at his Lordship's disposal, on condition that the Committee raise at least an equal sum, and expend both, (together with any needful increase,) on the reconstruction and enlargement of the premises now in their possession. The Christian public therefore must determine whether the Committee will be enabled to fulfil this condition, so as to receive the benefit of an important grant, and also to meet the increased current expenditure that will be consequent upon the enlargement of their plan. The wants of the Committee stand thus, viz.—

"Towards providing the Dormitories, Laundry and Nursery, in addition to the sum promised by the EARL OF SHAFTESBURY £350

"An increase in Annual Subscriptions to the amount of, per annum . . £300

"The Committee state their wants and urge their appeal with confidence, not only because they feel that the cause of Ragged Schools is gaining ground, but also because their operations are carried on in the immediate vicinity of a rapidly progressing Conventual establishment, occupied by 30 nuns, with school accommodation for 1,000 girls."

We sincerely trust that the Protestant and wealthy inhabitants of Dorset Square and the surrounding neighbourhood will not allow a work so great and so urgent to be hindered from a cause which may be so easily removed.

Poetry.

UP AND BE DOING,

A Second Plea for Emigration, suggested by a paper written by "OLD HUMPHREY," under the name of "OLD FATHER THAMES."*

"UP and be doing," the old man said;
It was Father Thames from his silvery bed:
He murmur'd the strain, and it seem'd his song,
As he pass'd in the pride of his strength along.

"Up and be doing" the *seaman* heard,
And he suited his actions to meet the word;
His anchor he weigh'd, and his sails he spread,
And he hoisted his flag at the topmast head.

"Up and be doing," the *merchant* cried,
As he loaded his wares at the good ship's side;
"Up and be doing" with hearts of glee;
Money is plentiful—trade is free!

"Up and be doing," let *Christians* hear,
And answer the summons with hearts sincere;
Charter their vessels and take their freight,
Neither by measurement nor by weight.

But by *number* of youthful bands,
Sighing for labour in distant lands;
Ready and anxious to cross the sea,
Not *with the felon*, but *as the free!*

Temple.

Taught in the Ragged School how to prize
Honest employ, as the means to rise;
Hearty and happy, and bold and brave,
Bid them embark on the ocean wave!

"Up and be doing," then, England's friends,
"Up and be doing" to make amends
For past neglect, and the want of will
Which seems to be clinging to Christians still!

"Up and be doing" for England's weal;
Making them honest that us'd to steal:—
Making them labour that us'd to play,
Idle and mischievous, all the day.

"Up and be doing," while morn is bright,
Soon will be coming the gloomy night:
The dark and insensible night of death,
"In which no man can work," as the Scripture saith!

"Up and be doing," while earthly scenes
Furnish the objects and find the means;
So shall ye, safe on the heavenly shore,
"Up and be doing" for evermore!

J. P.

* For the First Plea, see page 99, vol. iii., Ragged School Union Magazine.

Editor's Portfolio.

THE OUTCAST.

Those passing the prison of Edinburgh, between the hours of eight and ten, may have observed strange-looking groups of human beings, waiting impatiently the liberation of their associates in misery and crime, with features, forms, and habiliments as many coloured as the rainbow.

Wishing, like most people, to learn all I could from human nature, I watched nearly an hour the gipsy-looking group before me. The first person who arrested my attention was an old woman, wrapped in an old tattered red cloak, the widow's black band bound her hoary locks and torn cap, with her pointed chin resting on the skeleton-like palms of her trembling hands—how fearfully piercing were the looks she ever and anon sent to the little wicket door, that opened and shut like the iron mouth of the prison. Farther up, on the steps leading to the Calton Hill, were gathered together a string of thoughtless girls, singing loudly the ditties of the convict ship—fearful mirth! theirs were the forms and hearts moulded by God to adorn and bless the human race, but hunger and sin had blighted the charms of the one, and chilled the warm virtues of the other. Alas! for the early lost. Near to them, but not of them, wrapt in deep thought, sat a young woman; her dress and looks went to prove that she had seen better days; a child, wrapped in a gaudy silk shawl, lay sleeping upon her knee, over which she bent her fair head in deep sorrow. On the middle of the carriage-way were a crowd of young pickpockets playing at pitch and toss; their early history—their present career—the future fate of these outcasts of society—are gloomy outlines of a sad picture. A few well-dressed persons of both sexes were walking about, who seemed inclined rather to "bide their time" at a respectable distance. At length the bell struck ten—the little wicket opened—all eyes were turned to the spot—when out stepped a young woman, dressed in the first style of fashion—the next moment she was locked in the withered arms of the old woman with the tattered cloak and widow's band; they both wept aloud, and as they passed me, I heard the old woman say, "Come home, come home my child; oh! come home; never again go near that den of destruction, or you will bring my grey hairs with sorrow to the dust." "I will, I will," cried the repentant girl. Let us hope that she soon threw aside the gaudy trappings of sin and shame, and clothed herself in the humble garb of industry, and returned with a bleeding heart to the home of virtue! Again the little wicket opened, and out came, or rather rushed, another young woman, with beautiful features; she looked wildly around, and catching a glance of the modest young woman already mentioned, clasped her in her arms, crying, "My sister! my child!" Pressing the little sleeper to her bosom, she turned her beautiful eyes to heaven, exclaiming, "Come, dear sister, no power on earth shall part us again." Then away she bounded, with the elastic step of one who has found a treasure, and who may not rest until a place of safety is found. Again the little wicket opened, and out came two lads, about fourteen years of age, laughing and joking with the turnkey who drew their prison bolts; the pitch and toss gentry soon surrounded them, hailing them as heroes. Never shall I forget the blackguard Dick Turpin and Jack Sheppard airs assumed by these poor lads, as their companions in crime carried them off in mock triumph. Again the little wicket opened, and out came another young sickly-looking lad. Reader, did you ever watch the motions of a wild pigeon when let loose from a close trap at a shooting match?—have you observed it wheeling round and round, uncertain which way to take, stunned and bewildered by the sudden blaze of the sun?—or seen a deer turned out to the hunters and panting dogs? Such trembling emotions seemed to thrill the frame of this young lad, as he looked wildly east

and west, wondering which way to go. Stepping up to him, I accosted him with, "Well, my poor boy, why is there no father, mother, sister, or brother here to welcome you from chains and bolts to sweet sunny liberty?" The boy looked up in my face, and said, "Sir, I have neither father nor mother, sister nor brother, in this wide world!" "What were you put in prison for?" He hung his head and answered, "For stealing beans, sir, from a field near Portobello." "Were you so hungry?" I asked. "Yes, sir, 'twas hunger made me do it." "Have you no relations in Edinburgh." "A person in my father's regiment told me that I had an aunt in town, but I could not find her." "In your father's regiment, you say—then your father was in the army?" "In Don Carlos's army, sir—in the Spanish Legion. He was killed in one of his battles." I requested the youth to tell me his history, as far as he knew. He began by saying, "that the soldier's wife who nursed him and brought him to England, told him that his father was a young man from the west country, a shawl weaver by trade, but being a long time out of employment, he had enlisted in the Spanish Legion; that he was then about to marry his cousin, a young woman belonging to Paisley; she would not stay behind him, got some money from her friends to pay her passage, and so joined her young husband in Spain; she followed the army wherever it went; my father was soon made corporal; but, alas! in one of their dreadful midnight attacks my father was killed. That same night I was born on the battle-field. My poor mother never recovered after my father's death; she died on her passage home to England, and I was left without a friend in the world, except the soldier's wife, who brought me to Chatham. Hearing that I had an aunt in Edinburgh, I travelled all the way on foot to Scotland; sometimes I slept in the open fields, sometimes in old barns, cart-sheds, etc., and when I arrived in Edinburgh I knew nobody. I wandered about the streets dying of hunger; then I thought of going to the seaside to gather shell-fish, or any thing I could get to eat. I went to Portobello; I passed a field of ripe beans; another and I filled our pockets; we were caught and sent to the police-office; then to the prison for a month." "Come with me," I said; "I will try and find your friends." I kept the boy three weeks. His aunt in Edinburgh could not be found; but shortly after we were successful in tracing out his mother's relatives, and the boy was sent to Glasgow.

It is a beautiful sight to see, when the tempest beats the terrified shore, the kind and strong-hearted straining every nerve to save the poor shipwrecked wretches, which the wild sea is ever and anon flinging to the beach: and would it not be as glorious a sight to see the noble-hearted of our land striving to save the shipwrecked of the prison-house—to save them again from falling into their guilty habits and the company of their vile associates? I have thrown out this hint for the notice of those who really wish to do good, and hope soon to see a society organized for this benevolent purpose.—*Maclagan.*

Literary Notices.

Sovereign of All! Hymn for the Queen and Welcome to all Nations: A Contribution to the Great Exhibition of 1851. Dedicated to Joseph Paxton, Esq., by an EXHIBITOR. Nisbet & Co., and all Booksellers.

Beautifully printed on rich enamelled paper, in gold letter, it would not disgrace the most fashionable drawing-room or richly decorated stall in the Great Exhibition. Music for the Hymn—composed by L. H. Lavenu—has also been published by Messrs. Cramer, Beale, & Co., Regent Street. The profits arising from both publications will be devoted to the aid of Ragged Schools. We understand it has already been the means of raising a considerable sum, and also securing the attention and sympathies of several parties to our educational movement. We trust that the little tractate may yet achieve even greater things, and that its

benevolent author may accomplish fully the end he desires while singing of the great, by "having respect unto the lowly." A second and superior edition has just appeared.

Barnes's Notes on the Acts and Romans. Green's Edition. London: Benjamin L. Green.

This is a handsome edition of "Barnes," "designed for Sunday School Teachers and Bible Classes," published at a price so *extremely* low, as to place it within the reach of the poorest teacher. It may be gratifying to the publisher to know that several boys belonging to a Ragged School have already saved their pence, and procured copies of the Gospels.

The Doctrines and Practices of Popery examined. In a Course of Lectures by Ministers in Glasgow. London: William Collins.

This volume is a reprint of a course of lectures on Popery, delivered by eleven of the most talented ministers in Glasgow, about fifteen years ago. The numerous demands made upon the publisher for their re-appearance at the present time, are strong proofs of the high estimation in which they have been held. The volume contains much invaluable information, powerfully and truthfully stated, upon a subject with which every intelligent friend of Bible truth *ought* to be acquainted.

Reformatory Schools, for the Children of the Perishing and Dangerous Classes, and for Juvenile Offenders. By MARY CARPENTER. London: C. Gilpin.

This work is calculated to do important service for the best interests of the juvenile poor. We regret that time and space prevent us from doing more at present, than merely calling the attention of our readers to the publication; we hope to return to it, and at greater length, in a future number. It will prove an invaluable addition to our criminal and educational literature.

The Children's Gallery.

FIRST NIGHT AT A RAGGED SCHOOL.

"I WANT to ask you a question, papa, if you please," said Arthur one morning at breakfast. "I heard you talking to some gentlemen yesterday, when I went into the library. You were talking about a school-room which has just been built in the town, and you said that it was intended for a Ragged School. I am puzzled to think what kind of school a Ragged School can be. Will you tell me, if you please?"

"It is one intended for the very poorest class of children," said Mr. Dormer; "and not only for the poorest, but for those who are familiar with something far worse than poverty—with idleness, and bad companions, and sin. A Ragged School is meant for the reception of *all who will come*. In every large town there are many unhappy children, so degraded by ignorance and vice that they could not well be admitted amongst others of better habits: the Ragged Schools are intended for them. And there are some so poor that, even though their character may be good, the want of proper clothing prevents them from appearing at other schools. These may come to the Ragged School without fear of being sent away. There they may be taught what otherwise they might never learn—that there is a God who made them, and a Saviour who died to redeem them; that they have duties to perform in this world, and souls which must live for ever, either in heaven or in hell."

"You have seen a boy who comes past our house very often," said Arthur's mother, "driving a donkey-cart that is filled with dust and bones, and all kinds of rubbish. Do you remember him, Arthur?"

"*I* know the boy that you mean, mamma," said Jane: "he often goes past when Arthur is at school; but I always come away from the window when I hear him crying, 'Any old bones or dust to-day!' because I cannot bear to see him beating his poor donkey in such a cruel manner."

"I know him too," said Arthur: "his name is Jack Newman. I have heard boys call after him in the street."

"Jack Newman would be a very suitable boy to be got into the Ragged School," said Mrs. Dormer.

"Let us hope that he will present himself there," said Mr. Dormer; "and then it will not be long before he is taught, among other good things, that though God has made the beasts of the earth for man's use, and he may employ them in

works of labour, it is a sin to treat them unkindly or cruelly—a sin which God can see, and which he will punish."

"I think that a Ragged School must be a very good thing," said Arthur; "for children who are very ignorant, and who have grown up in bad habits, so that they cannot be taken into other schools, must want teaching most of all. I suppose there will be a great many scholars, papa?"

"There are nearly a hundred at present in one school," said Mr. Dormer. "It was only begun a few months since; and, till now, there has been no proper place in which they could be instructed. They have hitherto met in a cottage at the foot of Marston Hill: but now a new school-room is just completed, which will be opened this evening; and, if you like, Arthur, you may go with me and see the poor children enjoy their treat of tea and cake, and the sight of a magic lantern, which is to be afterwards shown."

"May I go too, papa?" asked Jane, eagerly. "Will there be any girls?" And then, as the thought of rough Jack Newman beating his donkey came across her mind, she in sorrow said, "No; I should be afraid to go to a Ragged School."

"You need not be afraid in this case, my dear," said her mother; "for papa says that tickets of admission will be given to-night to such children only as have attended before, and have become accustomed to order and obedience. Therefore we may all go; and I doubt not that we shall see much that will be interesting, and at the same time, I trust, cause our hearts to feel grateful for our own mercies, and pity for our poor and ignorant fellow-creatures."

Accordingly, at six o'clock that evening, Mr. and Mrs. Dormer, with Jane and Arthur, entered the new school-room; and, soon afterwards, the doors were opened to admit the children, who came in one by one, looking very awkward, and some very untidy, and some with faces not so clean as might have been wished; yet there was something in their appearance which awoke both pity and kindness; and Arthur longed to be a man that he might help to teach them, and Jane whispered to her mother that they could easily make some frocks and pinafores for the poor ragged girls.

The children had only just taken their seats when Arthur announced, in a low voice, that he had made a discovery. Jane, at first, could scarcely believe him; but soon her own eyes convinced her of the fact, that Jack Newman was among the boys sitting in the foremost row. This important circumstance was soon made known to Mr. Dormer, who made inquiry from one of the teachers, and found that Jack Newman had not only been a regular attendant at the school for several weeks, but that his behaviour was good when there, and he was making progress in learning to read.

The interest which Jane and Arthur took in the Ragged School was much increased by such information. They gave good attention to the opening address to the children; and Jane took her mother's hand and drew nearer to her side, when all stood up and joined in singing the verse:—

"Praise God from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host:
Praise Father, Son, and Holy Ghost."

The singing was not in tune, and some of the voices were harsh and out of time; but Jane and Arthur thought, with their parents, that it was a pleasant sound to hear words of praise to God from lips which early habit and evil company had trained to utter the language of sin, and to take his holy name in vain.

The tea and cake went round, and then the magic lantern was shown. Most of my readers, at one time or other, have seen a magic lantern, and know how the bright figures flit before them, so I need not stop to describe it. But it was a new sight to the children of the Ragged School; and Jane and Arthur, as they sat together in the dark, were greatly entertained by their cries of wonder and delight. Some figures of animals were shown; and there was the figure of a man driving a donkey to market. The teacher took occasion, from this picture, to warn his hearers against cruelty of every kind; and Jane could not help giving Arthur a gentle push, and whispering her hope that the hint would not be thrown away upon Jack Newman.

There were no lessons that evening; but Arthur and Jane saw slates hanging about the room, and wooden boards with large letters pasted upon them, or short sentences in very easy words. There were others on which were texts taken from Scripture. One of these was, "I will arise and go to my Father;" and another, "Come unto me, all ye that labour and are heavy-laden, and I will give you rest;" and a third, "Him that cometh unto me I will in no wise cast out." The object of the Ragged School, Mr. Dormer said, was, under the Divine blessing, to bring

poor ignorant children to the knowledge of their Creator and their Saviour, and to teach them their duty towards God and towards man.

After a short prayer had been offered in very simple words, that God in his mercy, and for the sake of Jesus Christ his Son, would bless the instructions to be hereafter given, a hymn was sung, and the children, looking happy and thankful, were quietly dismissed. Jane and Arthur went home, delighted with all that they had heard and seen, and confiding to each other a number of little plans by which at the present time, and still more at a future period, they hoped to give some help to the Ragged School.—*Child's Companion.*

"THE RAGGED SCHOOL" BOY.

THE *village* school for village boys, the *ragged* school for me;
I know the village has its joys, its air so pure and free.
But I am *not* a village child—I breathe no village air;
A ragged boy, once rude and wild, all rags the clothes I wear.
A tenant of the dirty street, the alley, or the lane,
With tattered dress and naked feet, yet I will not complain,
For I have learnt God's word to read, to sing of Jesu's love;
Though I am very poor indeed, I have a home above.
My teacher is so kind and good, so patient and so mild,
His love with me, though once so rude, as if I were his child.
Though mother's dead and father gone, and I am left to roam,
Yet, teacher says, a day will dawn when I shall have a home—
A home so happy and so bright, a home and rest above,
When, clothed in raiment pure and white, in yonder house of love;
No more a ragged school boy wild, but dressed in bright array,
My God shall own his homeless child, and wipe my tears away. C. S.

Intelligence.

KING EDWARD RAGGED AND INDUSTRIAL SCHOOLS.

THE opening of the above institution took place on Wednesday, July 23rd, at three o'clock, before a very numerous audience, the Right Hon. the Earl of Shaftesbury in the Chair. After a hymn and prayers,

The Earl of Shaftesbury said, that it could not but be matter of joy and congratulation that they had assembled to day in such a building and for such a purpose. He rejoiced in the great movement to which he had to direct their attention, and by which they rescued youth from the depths of ignorance into which they had fallen by long and unpardonable neglect. He rejoiced, not only for the sake of those wretched beings who had become the object of their care, but he should rejoice in it for their sakes, and also because the benefits were reciprocal. He had always delighted in these movements, because he thought them adapted to the wants and exigencies of the times, and because they were calculated to bring into contact and friendly co-operation all classes differing in religious opinions. He knew of no movement that was so likely to bring all men into harmony and to soften asperities. This union was not without political advantages. He was not touching on the political position of this or that party, but he spoke of the general prosperity and safety of the realm. He was fully convinced that owing to this the country had stood undisturbed amongst all the dangers and convulsions of the Continent; but most especially he rejoiced in this, because it was an attempt to carry light into districts as dark as the interior of Africa, or as dark as the city of Timbuctoo. He was glad to see that their Ragged Schools were also to be Industrial. He would never lose the opportunity of stating that they would fail in a great part of the good if they had not connected with them an Industrial Class. He thought they must all have seen the brigade in red coats, commonly called "the Shoe-black Brigade," engaged in their honest occupation. These boys had come from the very depths and recesses of human vice and misery. They had been properly trained in some of these Ragged Schools; they had been selected on account of their good character, and none but those of the best character had been selected. The effort that they were making for this ragged class was not hopeless. See how, when you gave them the opportunity, they would rise in their views and general conduct. The other day he was happy to hear that one of the boys had signified his intention of emigrating to Australia; he produced out of his own personal savings from the 1st May, a sum of £3. To that was to be added a sum in the savings' bank, and he hoped, with further assistance, to be able to undertake the voyage. Surely, then, when they had such instances as these before them, they would never despair; but, thanking God for the encouragement that had been given them, they would so act, before they left this room, that so much of this district of Spitalfields should be made a model district for imitation.

The Report of the Committee was read by Mr. R. H. Williams, the Hon. Secretary. It appeared that the attention of the Committee had long been called to the disgraceful state of this neighbourhood. The Ragged School Union had kindly placed in the hands of the Committee the sum of £433, the amount contributed at a public meeting held in the Guildhall, for the purposes of an eastern refuge. This induced the Committee at once to double the dimensions of the land, and they purchased, for the sum of £600, the site on which the building now stood. The estimated cost of the whole would not be less than £3,700.

The Rev. Thomas Binney proposed the first Resolution, that the meeting having heard the Report of the Committee, rejoiced in the success which had attended its efforts, believing that such institutions were eminently calculated to ameliorate the condition of those for whom they had been established, and that industrial pursuits were highly conducive to the reclamation and future usefulness and prosperity of a large class of the juvenile population of the east of London, who were now the objects of destitution, vagrancy, and crime.

The Duke of Grafton seconded the Resolution. He did so with extreme reluctance, feeling that

he was perfectly incapable of doing justice to the subject. They all agreed in one thing—namely, the necessity of educating the poorer classes of society. He did not mean to say that the poorer classes were the only classes who needed education, for we all needed education, and particularly that Scriptural education which he felt assured they must all feel ought to be the leading feature of the education of these poor children. He quite agreed with the noble lord in the chair, that they ought to combine industrial education with learning of every description. No man could live upon learning when he grew up from a child, but if learning a trade was combined with learning, then the child when he grew up had something to carry him all over the world; and it was of the highest importance that industry ought to be accompanied with Scriptural education.

The Rev. Hugh Allen supported the Resolution. It had rejoiced his heart to meet the noblest of the land in this destitute part of this great metropolis. It was by the nobility coming forward on these occasions that they entwined themselves in the hearts of the people.

Samuel Gurney, Esq., in moving the second Resolution, stated, he was himself prepared to give £50 a year for the next three years, and also, if the Committee made good their efforts to lessen the debt, he should be happy to assist them.

The Rev. Mr. Harris, supported by Lord Radstock, seconded the Resolution, which was carried; and after thanks to the Earl of Shaftesbury, the persons present accompanied the noble Earl to inspect the building, and partook of tea, which had been laid out in the upper and lower school-rooms. An adjourned meeting was held in the evening, Mr. Althans in the chair. The room was crowded to excess, and much interest shown in the new undertaking.

GROTTO PASSAGE RAGGED SCHOOLS.

The annual meeting of the friends and supporters of the Grotto Passage Ragged and Industrial Schools was held on the 9th of July, at the Bazaar, Baker Street, with the Right Hon. the Earl of Shaftesbury in the chair. The meeting was well attended; and in the passages leading to the hall an exposition on a small scale had been got up of the various articles which had been manufactured by the boys at the industrial schools. In his address to the meeting, the chairman adverted to these specimens of humble but honest industry, on the part of those who, without the intervention of the Grotto Passage establishment, would most likely be engaged in some nefarious and disgraceful occupation. That training and good advice could prevail even against the worst elements was plainly shown by the success of the "Shoe-black Brigade." (Cheers.) The industrial schools, the refuge for destitute boys, and the ragged and industrial schools, were powerful antidotes against that hopeless corruption to which such legions of the destitute and abandoned youth fell a prey. Much good had been effected by them, and signal had been the successes which had crowned the humane and Christian attempts of their friends and supporters. But all these successes could not prevail against the great and lasting evil. Lord Shaftesbury said, further, that the schools he had mentioned had obtained, not industrial only, but also moral results. They enabled boys to emigrate, and emigration was, and for some time to come would be, the only means of effectually curing the evils which our social condition entailed upon individuals. He added, that the committee had resolved to send a select number of these children to the Great Exhibition in Hyde Park. Most beneficial results were to be expected from this step. It would show foreigners that although this class of our population was the dregs and the opprobrium of the British islands, beyond the disgrace which clings to the pauperism of other countries, still that there were British men at work to stem the growing tide of corruption. Thus much would be shown; but he could not conceal from the meeting that their efforts were inadequate to the occasion. Scarcely had they cleared a district when it was again invaded by hosts of the destitute and wicked from the provinces. In conclusion, Lord Shaftesbury paid a hearty tribute of admiration to the excellent working of the Grotto Passage establishment. Several formal resolutions were next moved by Mr. A. Mills, the Rev. Mr. Power, and others, and the report of the committee was read, from which it appeared that the establishment is in want of funds to carry on and to extend its operations; and that the want of a sufficient number of committee-men and voluntary teachers is likewise severely felt. In these respects the report contained an urgent appeal to the benevolence and the sympathies of the public.

CAMDEN TOWN RAGGED SCHOOLS.

On Thursday night, July 17th, the third Annual Meeting of the supporters of these schools was held at the Music Hall, Store Street, the Earl of Harrowby in the chair.

The Noble Earl, in his introductory observations, referred in terms of warm praise to the labours of the Earl of Shaftesbury in the cause of Ragged Schools, by which their progress had been so greatly advanced. Too much commendation could not be given to those who devoted themselves to the elevation and improvement of those who were in the lowest stages of suffering humanity; and it was the duty of the wealthy, and all who did not share in the work, to aid liberally by their funds the efforts of those who engaged in their often painful task. He attributed the general contentment and social security which prevailed, in no mean degree, to the influence of Ragged Schools on the lowest classes of the population, which was productive of a civilising, if not a Christianising effect. It was no small thing that in a population of two millions and a half, so much good feeling should exist, and that teachers might go into the worst districts, and meet not only with respect, but kindness. The locality in which these schools were placed, was one in which they could not fail to be exceedingly useful, it being the receptacle of a large part of the labouring population, who were driven out by the march of improvement, and it was in such a district that Ragged Schools were especially required. After some further observations, the Chairman called on the Secretary to read the Report. It stated that the Boys' Ragged School averaged in attendance 30, and the Day School for infants and children under ten years of age, 120. There was a Boys' and Girls' Industrial Class, where tailoring and other branches of useful employment were taught. In the ordinary branches of education their progress was most satisfactory, and in a few months the children were taught to read and write. During the past year, the receipts, including a grant from the Ragged School Union, were £189. 18s. 4d. There was a debt of £60 to discharge, for which the Committee appealed to the friends of the schools to enable them to discharge.

Several gentlemen then addressed the Meeting, among whom were the Rev. Mr. Nolan, Rev. J. Woodwark, Rev. W. Gittens, and Lieut. Blackmore.

Original Papers.

GLEANINGS FROM THE VINEYARD.

ORPHAN OUTCASTS.

In the Number for March, it was our privilege to present our readers with a narrative of an unusually gratifying character. We recorded it as a noble illustration of the power of Divine grace, and in vindication of a truth we have often stated—that the Gospel is the only lever by which a true and *permanent* reformation can be effected on the miserable objects of our care. And although it be seldom that we are able to record an instance in which its power is so strikingly manifested, yet we are not without others, equally conclusive, although possessing fewer features of peculiar interest. Nor do we consider that the results of our labours are unimportant, even when they stop short of ultimate conversion. The man does not live in vain who labours for the mitigation of human misery, or the diminution of guilt, even where the effects extend only to the present life. A criminal reformed, an orphan befriended, or a vagrant converted into an industrious citizen, is not only a benefit conferred on individual suffering, but also on society, proving a sufficient recompence for all the money or labour expended in the act.

We believe, therefore, that the following brief statement respecting a few orphan youths who emigrated from the Westminster Juvenile Refuge, and who were thereby rescued from a state of wretchedness and guilt, out of which they had no power to remove themselves, will be duly appreciated by the majority of readers. We record them, chiefly as illustrating the deplorable condition of a numerous class of orphan children, thousands of whom may be found in the metropolis—and the benefits frequently resulting from a course of industrial training at our schools. In no case shall we enter into the details of the history, but will merely present a brief outline, as recorded by the master of the Refuge:—The first we mention was a lad, cast upon the world without father or mother, at the age of fifteen, wandering destitute on the streets of London; he committed a theft, in hopes it might lead to his admission into an asylum (a strange proxy for an orphan refuge!) For this he received fourteen days' imprisonment and a whipping, and was again turned into the streets. He then found his way to Covent Garden—that common haunt of young unfortunates—where he obtained a few jobs, which yielded him an occasional meal, supplemented by the waste fruits and garbage thrown from the stalls, and a few pence to pay for a lodging in St. Giles's. *Four women, one husband, and sixteen children, slept in the same room with him!* In what state could be the atmosphere

of such a den?—what the *moral* effects upon these children, and especially on this youth of fifteen? Such facts must cause every benevolent heart to rejoice that the Lodging-house Bill of the Earl of Shaftesbury has received the sanction of Government, and will be the means, it is hoped, of effecting a thorough reformation of these pestilential hovels.

The poor boy, when brought to the Refuge, had neither shirt, shoes, nor stockings; his nakedness scarcely covered by a few filthy shreds of clothing, he presented a spectacle of extreme wretchedness. After remaining a few months at school, he gave signs of moral and physical improvement, and ultimately became one of the most useful lads in the Institution, often acting as assistant teacher, and in the absence of the master exerting a beneficial influence over the other boys. Although we have not heard from him since his embarkation, it is hoped he will become a successful and industrious colonist.

Our next case was the illegitimate son of an abandoned woman, who died when the boy was fourteen years of age. For a time he was supplied with a sleeping-place on a corner of his aunt's floor; but as this gratuity of his only relative became an inconvenience, he repaired to Covent Garden during the day, and slept in passages and under empty carts at night. Begging and stealing (the ordinary occupations of such outcasts) became the means of his subsistence, until, hungry and half-naked, he was taken into the Juvenile Refuge. Not a few of our readers may have seen him, "clothed and in his right mind," as from month to month he delivered their Magazines with greater faithfulness and regularity than some of his companions. On one occasion, he was sent by the master to pay a bill amounting to five pounds; as it was the first bank-note he had ever seen in his life, he was greatly delighted, on discovering its value, to know that he had been intrusted with so large a sum—a circumstance which tended greatly to increase his self-respect, and to have a beneficial effect upon his conduct ever after. He also has emigrated to Australia, leaving strong assurances of his future well-doing.

We may notice briefly another emigrant, who was received into the Refuge when thirteen years of age, said to be the illegitimate son of a nobleman. Of the truth of this we had no positive means of knowing, although various circumstances would lead us to suppose there was truth in the statement. The master says that there was something in his manners "characteristic of high birth," but evidently forgetting that such characteristics must be the result of an education which the poor boy never received. He was kept by a widow, who called him her "nephew by adoption;" but she at last turned him away, probably on the discontinuance of an allowance received for his support.

After receiving a religious and industrial training, sufficient to fit him for the duties of *common* life, he was sent to Port Adelaide, where he may yet become one of the aristocracy of the colonies.

The following statement of another case we extract from the master's private notes; the physical condition of the poor creature was but a sad parallel of many others:—

"J. W., fifteen years of age.—An orphan without home; parents died six years ago. Does not know of a relative belonging to him. Mother died first, after which his father turned him away, telling him to get his living where he could. His aunt took him to her home, but she died three months afterwards. Hearing his father was also dead, he went to a lodging-house near St. Katherine's Docks, where he met with a sailor, who persuaded him to go to Liverpool, a journey that occupied three weeks. Found too many beggars there to get a living. After staying a fortnight, walked back again to London. Went with a boy to Barking; was on board a fishing smack eight weeks, but did not like the employment. Returned to London, where he lived principally by begging and stealing. Was three times in prison; once, for stealing a pair of trowsers, had one month in Tothill-fields; second, for stealing a loaf, had three weeks and a flogging; and third, was taken while attempting to steal a pair of shoes, but was soon liberated. When taken into the Refuge, was so weak and emaciated through want that he could scarcely speak; was unable to wash himself; the filth had to be scraped from his body, his clothes so loathsome that they were immediately burned. Had an attack of scarlet fever, but is now completely recovered, and has become a healthy, industrious lad; has shown no criminal propensity, but, on the contrary, is willing to oblige in every possible way. He also was favoured with a trial of his honesty in paying a bill with a five pound note, was greatly pleased with the circumstance, and often spoke with much delight of the confidence the master had placed in him. (Emigrated to Australia about four months since.)"

We think these instances—and they could be multiplied an hundredfold—are sufficient to show the urgent necessity for the establishment of Industrial Schools in the metropolis, far beyond the measure of their present limits. Why should we not have an "Orphan Refuge," confined, if need be, to that class of children, capable of accommodating at least three hundred, with the means of sleeping, feeding, and training them in industrial pursuits? Surely there is both wealth and willinghood in the metropolis sufficient for the accomplishment of this. If Government will not do it—and we certainly think they *should*—it will remain as a disgrace to our Christian benevolence until it is accomplished. But it is vain to establish Refuges unless they are supported; it is vain to say to the shivering orphan, "Be ye warmed and fed," if we leave him to perish in the streets; nor can we exculpate ourselves from a share in the degradation and misery of these helpless creatures, until we have done *all* in our power to rescue them from the wretched condition into which they have been cast by early bereavement.

PRIESTLY AGGRESSION.

In a brief notice of the Huntsworth Mews Ragged School, given in last Number, we made slight allusion to the interference of Romish priests with a school in the neighbourhood of Manchester Square. As we were not then in full possession of the details of the case, we could not do

more than briefly refer to the circumstance. The school, like all others of its kind, was doubtless established in Edward's Mews upon an aggressive principle—not merely for making aggressive encroachments upon Popery, (however desirable that might be,) but upon brutal degradation, wretchedness, and crime. The object of the Committee was not to interfere with the efforts of any other party, but to do a work which no one else had undertaken. The bestial condition into which the population are sunk has been already stated to the public, both by the newspaper and periodical press. The courts and alleys in the neighbourhood have for years been swarming with an idle, drunken, brutal population, sleeping in rooms coated with filth, in forties and fifties, equally ignorant and regardless of all law, human or divine. No religion upon earth but "the mother of harlots" would have claimed them as her own—no civilized community would have viewed them as other than a plague-spot and a disgrace. But Rome knows not how to blush, nor is she sensible of her degradation, while glorying in a priestly despotism, maintained over her withered victims. It was with the view of rescuing the children of those victims of ignorance and superstition from the misery of their parents, that the Edward's Mews Ragged School was established. Neither bigotry nor blind enthusiasm could ever prosecute such a work; it was undertaken by Christians, actuated by faith in God, and deep sympathy for the poor children born to such an inheritance. Nor have their efforts been fruitless; much good has been done, and not a few will live to bless God for the school and its faithful teachers. But is this good work to be stopped? Are we quietly to see the doors of our charitable institutions closed, our teachers maltreated and abused, and their needful efforts neutralized through the instigation of a few Popish hirelings, who are threatening to defy the laws of our country, and at the same time clamouring for *liberty of conscience?* Is degradation and crime to be nursed and *protected* by these men, in the worst places of the metropolis, and Christian labourers to be beaten and driven from the field?

We earnestly invite the attention of our readers to the following statement, furnished by the teacher of the Edward's Mews Ragged School, from which they will see something of the spirit by which those enemies of our faith are actuated, and the necessity for greater vigilance and activity in the important work we have undertaken:—

"On Wednesday, the Romish priest, who has for some time been preaching in Orchard Place, came into our school during the temporary absence of the policeman on duty, and, without asking permission, went up to the children in the gallery, and began asking them their names. My assistant told him it was not right to do so, and that it would cause great confusion. He, however, persevered, and some ladies coming in at that moment to see the school, prevented his coming to me. He then came into the room where I was with the children quietly arranged. He

was most polite and insinuating. After standing a few moments, he asked a little boy his name. I then told him that if he wished to have their names he must give me his name and address, and that the Committee must be applied to for permission, as a daily register was kept, and it would cause great confusion to take their names, which I could not of myself permit. He then said, 'Can you not give me the book now?' when I replied that I was not permitted to do so without leave. The children all knew him, and were much excited. The elder boys left to avoid giving their names. As he persevered in taking them, I at once fetched Mr. ——, in the rear of whose premises the school is conducted; but the priest, no doubt suspecting I had gone for some one, did not wait to take many names, and was just passing out at the door when we returned. Mr. —— had called him back, and, I am sorry to say, he excused himself by affirming that he had had permission to do as he had done; he lost his temper, and left quite angrily. It was very strange that while he was inside and the door closed a number of persons had collected outside, and as he went out that they should begin at once to abuse us for insulting him, as they could not possibly have heard what passed. He heard them use fearful language, but did not check them for it. They then pelted the building with oyster-shells and stones, continuing their abusive language till two young men came to defend us, and said if they did not desist they would give each of their names to the police. The policeman had great trouble during the afternoon to keep them from the door. The women sent the children with the books to tear up before us; Bibles, Testaments, and the little reward books, were all torn up opposite the school with horrible yells. In the evening there was a procession in Orchard Place with lighted candles, and the houses were all illuminated. The remainder of the books were all destroyed. A person passing through the court heard the beginning of the sermon, which was a reproof to the parents for sending their children to a Protestant school. He said they were going to hell as fast as they could. Previously to this there was perfect goodwill and kind feeling manifested towards us, but now a very different feeling is exhibited; alarming threats are made use of, and every annoyance practised. Yesterday morning a quantity of disgusting filth was put on the door, and the keyhole filled with it, so that we had to pay a man to cleanse it before we could attempt an entrance. Several people collected round much delighted, and said it served us right, we had no business there; and one woman clapped her hands with joy. On Monday, when the children went out of school, the priest was standing near, and gave each child a picture of the 'Virgin and Child.' He again asked them why they came to a Protestant school. It is not surprising that the number of children is diminished, especially as I hear that a priest has been round to their parents to compel them, as their director, to remove their children, or their names would be called from the altar."

ABERDEEN CHILDS' ASYLUM.

The Childs' Asylum might justly be called the Juvenile Vagrant and Juvenile Delinquent Prevention Office—Established in December, 1846, for the reception of vagrant and delinquent youth, brought in by the police. Its Committee

undertook the delicate and difficult duty of dealing with these outcasts, sending such of them as were suitable to the Juvenile School of Industry, and restoring the others to their parents or the police.

During the first year the police brought in 95 children—56 boys and 39 girls. During the second year they brought in 46 children—30 boys and 16 girls. During the third year they brought in 28 children, 22 boys and 6 girls. During the last year they brought in 12 children—10 boys and 2 girls. Of these last, 2 went to the House of Refuge, and 10 were delivered to their parents, chiefly at their own desire.

If the Committee had confined its inquiries to the quasi-delinquent juvenile, brought up by the police, its operations would before this have been brought to a close—for it would not have been worth while maintaining a machinery, however simple and inexpensive, for the mere purpose of sending two children to the House of Refuge, and returning ten back again to their worthless parents. But it soon became apparent that, to prevent juvenile delinquency, it was requisite also to prevent juvenile vagrancy, by anticipating the necessity of begging, and therefore, after the first year, the Committee considered the cases of children brought to the asylum by destitute parents. During the first year's acting in this manner, it received applications on behalf of 149 children—92 boys and 57 girls; second year, 135 children—103 boys and 32 girls; last year, 112 children—82 boys and 30 girls—of whom

40 were sent to Boys' School
45 to Juvenile School
2 to House of Refuge
4 referred to Inspectors of Poor
21 refused as improper.

112

These figures, carelessly read, may excite little attention, but they are deeply significant. Why, it may be asked, have the numbers of juvenile vagrants, apprehended by the police, diminished from 95 to 12? Have these functionaries become remiss in their duty, and allowed the plague-spot of society to fester in our streets, instead of subjecting it by the discipline of the school. It is thought not. It is believed that they have apprehended all the juvenile vagrants they could catch, and have not willingly allowed a single juvenile delinquent to escape. It is known that juvenile vagrants are still to be seen; but it is supposed they are not the children of our native poor, but the vagrant children of stranger trampers, who, in their peregrinations, take a few days' begging, stealing, and singing in our streets; and the neglected outcasts of worthless and abandoned parents, who make a profit by their children's crimes. With these classes, the Childs' Asylum Committee cannot effectually deal. They require the exercise of a more powerful hand. But their numbers are comparatively small, and a little more activity on the part of the police, excited by an intelligent and zealous magistracy, might render them considerably smaller. Though the Asylum Committee has not accomplished everything that could have been wished, yet there can be no doubt that, with the instrumentality of the Industrial Schools, it has effected a social reformation altogether unexampled.

In the month of January, 1846, 58 children were brought into the Watch-house. In January, 1850, the numbers were reduced to 16. In May, 1845, the police housed in the Soup Kitchen 75 children, caught begging, in one forenoon.

During the year 1850, not one vagrant child caught by the police could be sent to an Industrial School.

In 1845, the numbers of children under twelve years of age remitted to prison were 49. In 1849, the numbers were 16.

In 1845, 105 children were found vagabondizing the country districts. In 1850, the numbers were 2.

In all this there is much cause for gratulation, but there is nothing myste-

rious. It is the natural consequence of a simple practical operation. Young children, who had been sent out to beg and steal, have been sent to the Industrial Schools, and by their attendance there have ceased to be beggars and thieves. Thus one child, multiplied by the gross number of children attending the schools, gives the solution of the whole question, for as boys cannot be in two places, nor doing two things at the same time, so they cannot at the same time be learning to read in the school, and begging or picking pockets in the street.

It has been sometimes stated as an objection to these institutions, that they tempted stranger paupers into town for the purpose of getting their children brought up in the school. This objection is thought to be merely fanciful. Stranger paupers, liable to be returned to their own parishes, are not likely to be induced to quit their native residence on the chance of getting their children admitted into the schools, unless they also supposed that there would be some means of earning their own support; and there has not occurred a single instance where it appeared that such a motive had the slightest influence in attracting the applicant to town. In some cases where strangers applied, it appeared that the father or mother had come to Aberdeen in the hope of employment, and that death or misfortune made it necessary to apply for their children's admission, and in such cases it appeared to the Committee, till the Parochial Boards took the proper steps to remove them, more expedient to admit the children to the school than to allow them to beg, which, without such an arrangement, they would have been obliged to do.

Another objection which has been urged, that parents would acquire an industrial residence in town while their children were maintained at school, seems equally futile, because the very fact of a parent appearing before the Committee, and soliciting his child's admission, on the ground of his inability to maintain himself, is palpably an effectual bar to his ever acquiring an industrial residence in the place where his child is supported by public benevolence. But the strongest fact that the schools neither fostered improvidence in parents, nor attract stranger paupers, is furnished by the table, which shows that the number of private applicants has diminished from 149 to 112.

One of the greatest difficulties the Committee has had to contend with arose from the circumstance of parties applying being at the time in receipt of parochial aid. There was an arrangement between the Parochial Board of St. Nicholas and the managers of the schools, by which the former were to be allowed to send pauper children to the schools, paying at the rate of one shilling and sixpence a week for each child. But the arrangement has not been carried into practical effect, and it is understood that it is now at an end, while a very considerable number of children attending the schools are confessedly the children of paupers in receipt of parochial aid. Giving the matter the utmost consideration, the Committee resolved to act in all cases upon the principle of destitution, admitting the child whenever actual destitution was proved, leaving it to the managers of the schools to effect such arrangements with the Parochial Board, or other parties liable, as they thought fit. So far as the children were concerned, it was manifestly obvious that it was the same to them whether the inability of their parents to support them resulted from insufficiency of earnings or of parish allowance, and in order to prevent the evil consequences that must inevitably have ensued to the children, they were sent to the school. But it is clear that in doing so the parish authorities were enabled to effect a saving, either by diminishing or altogether withdrawing the allowances made to the parents on account of the children thus disposed of; and there can be no doubt that the Parochial Boards are in equity bound to acknowledge, by a liberal allowance to these institutions, the good effected and the money saved to the public by the Industrial Schools.

There can be as little doubt that the Police Board, the Rural Police Committee, the Magistrates, and the Prison Board, are in a similar manner bound to acknowledge their obligations to these Schools. As a preventive police,

their operation has been remarkable; but the Childs' Asylum Committee has hitherto acted, and still acts, as a court of inquiry on the cases of delinquent children, dealing with them according to circumstances, and sending such of them as were suitable to the Industrial Schools as houses of correction and reformation, for which they have proved infinitely more effective than either the whipping-post or the prison. Now, abolish the functions exercised by the Committee, and shut up the schools, and what would be the result? An immediate return to all the juvenile vagrancy and juvenile delinquency which formerly afflicted us, from which we are happily delivered, but which neither the police nor the prison could either abate or remove. It is therefore most reasonable that the efforts of some hundred private individuals should be aided and encouraged by general public support, especially by those bodies whose sole existence is for diminishing pauperism and preventing crime.

THE LOW HAUNTS OF LONDON.

Much has been written of late years about the low haunts of London, and appalling disclosures have been made. We have been startled to learn, that boundless opulence, and wretchedness the most extreme, dwell side by side, and that in the immediate neighbourhood of aristocratic and fashionable residences, are to be found the loathsome dens of poverty, profligacy, and crime. Such discoveries are at once painful and alarming, but if they be realities, it is essential that they be widely known. The full extent of the evil must be ascertained before any adequate remedy can be prescribed, and for such a disclosure the testimony of many witnesses is necessary.

These considerations induced us, on occasion of a recent visit to London, to inquire whether it would not be possible to explore some of the lower parts of the great metropolis, and judge of their state for ourselves. We had already accompanied a devoted Christian labourer in daylight through a district of St. Pancras, and had then enjoyed the opportunity of ascertaining something of the condition of the more careless artizans and small traders of the metropolis, and of comparing it with that of the corresponding classes at home. But we were anxious to get to the very bottom of the social fabric, to explore the lowest depths where human beings are to be found. Without the protection of the police such an enterprise would of course have been impossible; but on presenting a letter which we had brought from Scotland, we found the authorities ready to afford every facility, and as the best method of accomplishing our object, we were intrusted to the guidance of J. H. Sanders, an officer of the detective force. It would perhaps have been impossible to obtain a better guide. We were expeditiously carried through the very districts we desired to explore; and we were soon satisfied that our guide was admirably qualified, by acuteness, sagacity, and thorough knowledge of human nature, to form one of that small band whose celebrity is so widely known—the detective force of London.

The afternoon had been wet, and the evening was showery. A heavy fall of rain about eight o'clock, which involved a thorough drenching, made us hesitate regarding our subsequent movements, but it cleared, and we determined to proceed. At nine, our party, which consisted of three gentlemen from Edinburgh, including the Editor of this Magazine, rendezvoused at the Police Office in Scotland Yard, where we found Sanders awaiting us. We immediately proceeded to the notorious district of St. Giles's. We passed the "Seven Dials," a well-known central point of villany, just about the hour when the thieves disperse for their evening's work. Within a few minutes some fifteen or twenty known thieves were pointed out, most of them in groups of two or three, smoking their pipes, and apparently arranging their plans. We observed a couple of them recognise the detective officer. An almost imperceptible movement indicated that they were aware of an enemy's presence, but nothing was said, and they passed on. We found the

cells at St. Giles's police-station quite empty; an hour or two later it would probably have been otherwise, but we were glad to learn from the serjeant and others that now they are never so crowded as they used to be ten or fifteen years ago. Everywhere we met with ample demonstration of the thorough efficiency of the police force of London. The organization of that force is one of the chief public services of the late Sir Robert Peel. The greatest wonder of the great metropolis is the admirable order that prevails, even in the most crowded thoroughfares, and amid a very Babel of noise. It is needless to say in how great a degree this must be owing to the admirable efficiency of the police.

Accompanied by some of the officers of the St. Giles's district, we proceeded upon our exploration, and after traversing a few streets of the lowest character, we found ourselves in front of a cellar of considerable notoriety. It required some nerve to descend into "Rat's Castle," a vault half underground, and a known haunt of robbers; but our guides showed no fear, and we followed them. In a minute we were in a good-sized cellar, filled with some thirty or five-and-thirty men, who had apparently returned from their day's work. Some were seated on benches, and others on a long table which occupied the middle of the room. The place was heated to suffocation, and a blazing fire made it almost insupportable. This, however, if it added to the intensity of the heat, in some measure promoted ventilation. In a moment the inmates detected that our conductors had not come on business, and we were received with cheerfulness and good humour. They chatted freely. One of them, for the general benefit, sung a song of considerable humour, quite free from offensive or objectionable matter, and after a short conversation we left them; and yet they were a company of thorough blackguards, who, but for the presence of Sanders and his two allies, would have plundered us to the last farthing, and probably would not have felt very nervous about burying us beneath the floor of their own cellar. What a tribute to the efficiency of the London police! and what an evidence that thoroughly organized authority is more than a match for physical force and rascality united!

We next visited some of the low lodging-houses in the same district. The first was a small, dirty, loathsome place, a stranger alike to fresh air and fresh water, without a single mattress or respectable piece of furniture, and where the atmosphere was loaded with the foulest exhalations. Upon the floor of this place, night after night, herds of human beings, of all ages and of both sexes, lie down to sleep as they best can. As it was yet early, the place was but partially occupied, but we saw enough to make us tremble. In a corner of the room a woman sat half naked on the floor. "How many will sleep there to-night," said we to her, pointing to a small angle, some seven feet every way. "Two families, sir." Yes, in that corner, nine or ten human beings were to lie wedged for the night. And this place is not peculiar—other rooms which we saw were much the same. The very next we entered was as loathsome and still more crowded than the other. *Eight* families were to be put up in it for the night. In one corner, indeed, there was a solitary mattress where the superintendent slept, but any satisfaction which this might create was counteracted by the intelligence that at present it was occupied by a child ill with small-pox.

A few nights before, Inspector Field and our friend Sanders had conducted Charles Dickens over the scenes where we now were, and in his usual lively way, Dickens has given the public an account of what he saw, in a recent number of the *Household Words*. His description of the hovel where we now were will be a lively episode to our more sober narrative:—

"Ten, twenty, thirty—who can count them! Men, women, children, for the most part naked, heaped upon the floor like maggots in a cheese! Ho! in that dark corner yonder! Does anybody lie there? Me, sir, Irish me, a widder with six children. And yonder? Me, sir, with me wife and eight poor babes. And to the left there? Me, sir, Irish me, along with

two more boys, as is me friends. And to the right there? Me, sir, and the Murphy family, numbering five blessed souls. And what's this, coiling now about my foot? Another Irish me, pitifully in want of shaving, whom I have awakened from sleep—and across my other foot lies his wife—and by the shoes of Inspector Field lie their three eldest; and their three youngest are at present squeezed between the open door and the wall. And why is there no one on that little mat before the sullen fire? Because O'Donovan, with wife and daughter, is not come in yet from selling lucifers! Nor on the bit of sackin in the nearest corner? Bad luck! Because that Irish family is late to-night, a-cadging in the streets!"

Our readers must not suppose that such places are rare. A shilling or two to obtain a comfortable cup of coffee for the inmates in the morning, we of course left with the superintendents of these hovels—and the intelligence having got wind, we were literally besieged by hosts of ragged and filthy men and women, as we passed along, all eager to exhibit to us the horrors of their dens. And who are the wretches doomed to so dreadful a fate? Not our condemned criminals. They are lodged in spacious penitentiaries, where they have fresh air to breathe, wholesome food, regular attendance, books, writing materials—certainly all the comforts, and not a few of the luxuries of life. Only the day before, we had visited the famous Model Prison of Pentonville, and with its shining and spacious corridors fresh in our recollection, the contrast of these hovels was all the more striking. Nor is it the professional thieves—for the low houses we have been describing last are not their sleeping-places. The inmates of these dens belong chiefly to a more respectable class, poor, but honest people, or at least comparatively honest, who strive hard, by the sale of penny prints and halfpenny songs to raise enough to pay for a night's covering; and who, so long as they continue honest, can have no higher hope than to live or rather to die in the midst of this squalid wretchedness! We remembered Carlyle's graphic description of "poor dark tradeshops, with red herrings and tobacco pipes crossed in the windows, struggling to keep the Devil out of doors, and *not* enlist with him." In this case, a striking enough indication that the inmates had not enlisted in the "Devil's regiments of the line" caught our eye. Among the rafters of the most crowded of the lodgings, where the atmosphere smelled like death, and the very thought of the vermin made us creep, we observed a basket of large size. "What's in the basket?" we asked. "Oh, cabbages, cabbages, sir, to be sold to-morrow morning." The poor creature had procured a stock for the morrow's trading, and there they were destined to be fumigated for the next eight or ten hours in that most awful atmosphere. Crime is easy enough under any circumstances. Even the dread of punishment often fails to deter men from it, and when the commission of it transfers them from misery to comfort, is it strange that so many pass from the class of beggars to that of criminals? Philanthropy has long looked too exclusively upon suffering crime. Our common safety requires that its hand should now be extended to help those who are honestly trying to help themselves.

Having completed our survey of St. Giles's, a rapid drive brought us to the heart of Southwark, on the opposite side of the Thames. We passed the spot where the Mannings were executed, and as our guide was familiar with the details of their apprehension, the conversation naturally turned on the dreadful tragedy in which these wicked beings were so prominent. We are now amidst dens of thieves, and strange sights we saw. There was less of the appearance of wretchedness than in St. Giles's, and much more intelligence. The majority whom we met were of the male sex. They were mostly young, and all of them singularly acute. In the course of the evening we must have met with several hundreds of thieves, most of them in the very lowest scale of degradation, yet we did not detect a single case of intoxication. When a London thief becomes a drunkard, he is a ruined man. In one house we

found a good many gathered around one of their number who was reading aloud, and our friend Sanders called for a specimen of his elocution. In such a house a police-officer's wish is powerful as the sentence of a judge; but the reader hesitated, and it was only after several refusals, and being laughed at by all the company, that he summoned courage to make the attempt. The paper from which he read was one of those low penny prints that abound with narratives of infamy and crime. In many of the places where we went we observed some such publications, and frequently one or more were reading them. In another den we were struck with the sagacity of the inmates. The moment we entered, a slight start indicated their alarm at the approach of the police, but a glance having satisfied them that no duty was to be performed, they recovered their composure, and acted their different parts to the life. A negro stood by the fire smoking his pipe with an air of the most simple, stupid innocence; and had we not known him to be a consummate scoundrel, we would have supposed him to be an honest soft-headed simpleton. "Well, Blacky,' said Sanders, at parting, "if these gentlemen were to leave a shilling, would you have a jug of porter in the morning?" "Thank you," replied Blacky, very meekly, "but I would rather not." "Perhaps," said one of the party, "you would prefer a glass of gin?" "Oh no, sir," he answered, with innocent simplicity, "I don't incline that way at all." The shilling was left, notwithstanding, and our only fear was, that before we reached the next street, there would be a battle royal regarding the appropriation of the "stout," in which, without doubt, the negro would hold his own.

In another house we were much struck with the *sang froid* of the inmates. Here we experienced some little difficulty in effecting an entrance, in consequence of a wild-looking dame, who presided over the place, protesting against the unseasonable hour of our visit; but the serjeant, who knew well how to combine authority and persuasion, soon removed the barrier. In a few moments we found ourselves in a long room filled with thieves. The majority were males, but there were a few females. Most of them were young, active, and intelligent. At one end of the room they were playing at cards, others were lounging idly through the room; whilst at a blazing fire stood an unwashed and uncombed monster, whose countenance suggested the thought of worse crimes than robbery. They chatted readily with their visitors. "Just enjoying a rational social hour," said one of them, "after the day's work, and when eleven strikes we go to bed." "You have come on a bad night," said another, "there are few of us here to-night." "Where are the rest?" "All at Ascot, sir." (It was the day of the Ascot races.) "And what has been going on at Ascot to-day?" "Admirable running, sir, but nothing doing in our way at all—nothing." Possibly this was meant for the ear of the detective. They did not seem reluctant, however, to acknowledge the nature of their daily and nightly pursuits. Whilst we were conversing, the presiding female genius somewhat abruptly extinguished one of the lights. Keeping in mind her rudeness when we entered, and knowing well the character of the place, we did feel some dread lest the other solitary gas-jet should also disappear, and then, in total darkness, we would have been much at the mercy of the gambling thieves, to say nothing of the uncombed gentleman at the fire-place. But we made good our retreat in safety.

In one of these abodes of crime sat a young woman, with a beautiful, gentle-looking child in her lap. There was something peculiarly painful in the sight of an infant in such a den. How was the poor innocent babe to be brought up and trained? who were to be its guardians in the ways of integrity and piety? Charity suggested the hope that the mother's presence there might be accidental; that she should not be inured to the hardened villany of the place; and that that infant would have a better training than such a den could promise. So thought Dickens too, but he was wrong. "Is that modest, gentle-looking young woman as bad as the rest, I wonder? Inspec-

torial experience does not engender a belief contrariwise, but prompts the answer,—not a ha'porth of difference!"

In such houses as these—most of them gin-shops of disreputable character—dwell the professional thieves of London. There they have the comforts which they relish most, their beer and tobacco, their blazing fire, their packs of cards, and the company which is congenial to their tastes. Their haunts are well known. The police could name every such den in London, and could guide you through the secret recesses of the interior as easily as they could point out the exterior. . . .

Recrossing the Thames, we drove towards the far east of the metropolis—the neighbourhood of the docks—to examine another aspect of social degradation. We were now amidst dancing-saloons of the lowest type, frequented by sailors and female profligates. From the late hour of our visit we saw comparatively little, but enough to make the heart sick. In the first house we entered we were ushered into a spacious and well-lighted room, with a small orchestra at the extremity. The dancing had ceased; but round the walls sat numbers of sailors, resting from the exertions of the evening, and effectually ensnared by the vilest frequenters of the street. In another, the whirl was still in progress, and an elegant polka was being performed—mayhap not so gracefully, but at least as vigorously, as in the drawing-rooms of the west end. A third was a singing saloon; and there, gaily and immodestly attired, were two males and a female amusing the surrounding profligates, amidst occasional showers of halfpence. . . .

The evils of these demoralizing haunts are apparent. When a ship reaches London, the sailors are freed from duty, and sent ashore with heavy purses. Open-hearted and open-handed, poor Jack is an easy victim for the designing. Degraded females seize upon him, carry him off to the saloons, stimulate his passions, and secure him for their prey. Of course he is thoroughly fleeced. His earnings become the property of the abandoned; and we were assured by the police that these women find the sailors so profitable, that should they be beggared before commencing another cruise, the women will sustain them on the wages of their own iniquity, in order to secure them more easily on their next return to London. All who know anything of the British tar must be aware, that to cast him without a home and without a counsellor upon the profligates of London, is to plunge him into a bottomless gulf of iniquity; but no one who has not spent a night in wandering through the haunts which we are now describing, can imagine the extent of the mischief. And yet, even here the influence of the law is felt. No door was closed against our guides; and a single word from Mr. Sanders lighted up darkened rooms, and made the only drunken landlord we met with civil and obsequious. Undoubtedly these saloons are fruitful hotbeds of sin; passions are inflamed, and most probably crimes are planned; but within their walls no vile passion can be gratified, and no crime can be perpetrated. Were one of these houses to pass the forbidden line, and thereby to become amenable to the law, the iron hand of authority would close on it, and crush it at once.

We were leaving this district with sad thoughts, when our attention was directed to a pleasing object. It was a large building, founded by Prince Albert, and named the "Sailors' Home." The hour being late it was closed for the night, and consequently inspection was impossible; but we were assured that it is conducted on the most admirable principles, and that all the comforts of home are provided.

Probably our readers may be satisfied with the details we have given; but we have still to request their attention to another topic. On leaving the saloons, we were conducted to some of the lodging-houses of the far east. Accompanied by Sanders and an officer of the district, and guarded by two constables, we found ourselves, at a late hour of the night, or rather an early hour of the morning, in front of a low, dirty, and miserable abode. The police knocked loudly at the door, but for some time they knocked in vain. At last a grumbling reply was given; but little readiness was shown to admit

us. A policeman, however, is usually peremptory; and after a considerable delay the bolt was undone, and the door partly opened. The aperture, indeed, was somewhat limited, and a squeeze was necessary before an entrance could be effected. We found ourselves in a small room, some 15 feet by 12, or thereby. It was of course dark, and could be surveyed only by the policeman's lamp. Stretched around us on every side we beheld human beings laid for the night. When questioned, the superintendent did not deny that there were eighteen sleeping in that small den, and most probably this was an understatement. They lay on dirty straw, in two ranges, their heads against the opposite walls, and their feet actually mêt in the centre, so that, in crossing the room, we literally trod upon the feet and legs of the sleepers. Their clothing, or part of it, hung round the walls, and a coarse covering was spread over some of them. The place was black with dirt. The atmosphere was loaded with pollution; and as we looked round upon the sleepers, we trembled. Even the police, hardened by the constant sight of misery, shuddered, and declared that to them one night in such a den would be certain death. . . .

We proposed giving up any further exploration here; and the remark of the serjeant, who was our guide in this division of the City, was, "Indeed, I can show you nothing worse than this anywhere." We proceeded, however, and came to another place, one degree more respectable than the first. It was much larger, but not much cleaner. Mattresses lay in all the rooms, but there always seemed to be at least two on a mattress, and there was no separation of sexes. Altogether, the place had a bad appearance, and as we wandered through the ricketty passages, and looked into the dismal rooms, and glanced at the dirty sleepers, we felt no inclination to protract our visit more than necessary. We were told that the ordinary charge at this house is 2*d.* per night. At the former, which belongs to the lowest class, it is 1½*d.*, or 2*d.*, as can most easily be extracted from the lodgers.

We were taken to a third house, of a class superior to both the others. It was very large—eighty beds being made down every night. It was certainly far from what a lodging-house ought to be, either in cleanliness, comfort, or propriety; but coming fresh as we did from sinks of pollution, it really seemed worthy of commendation, and made us feel that a very little outlay of money, and a moderate exercise of judgment, might raise multitudes of the London poor at least one step out of the degradation in which they are sunk.

* * * *

Very soon after, we left London. On reviewing our visit to the metropolis, we found many an impression made for life; but, amid them all, there was none more powerful than that of the midnight wanderings which we have described. We felt more vividly than ever what a debt of gratitude we owe to the Almighty for having cast our lot amidst social comforts and Christian privileges—a lot so different from that of multitudes of our own countrymen, who are steeped in misery and crime, living in guilt and dying in darkness. In some respects, indeed, the after-thought was more painful than the actual inspection. We had seen them in comparative health, but we could not but remember that dreary sickness and death itself must sometime visit them—what would be their state then? We had seen them on the night of a week-day, amid the bustle and noise of the metropolis; but the thought forced itself on us, when we were quietly enjoying our peaceful Sabbath—what would *they* be about then? Amid the very comforts of our home, the image of these dark and horrid abodes has seemed to haunt us, and a reproachful voice to sound in our ear, "What right have *you* to be so comfortable, when such a career of misery is the lot of many of your fellow-creatures, naturally no worse than you?" It will not be easy to dislodge these unhappy beings from the hold which they have taken on our compassion; and it will be long, we trust, ere we cease to offer the prayer, that He who has the hearts of all men in his hand would make this dark wilderness to blossom as the rose.—*Free Church Magazine.*

RAGGED SCHOOLS IN LONDON AND ITS SUBURBS,

UNDER THE MANAGEMENT OF THE LOCAL COMMITTEES.

LOCALITY OF SCHOOLS.	SUNDAY.				DAILY.				EVENINGS.					INDUSTRIAL CLASSES.				TEACHERS.		
	Morning.	Afternoon.	Evening.	Total.	Boys.	Girls.	Infants.	Total.	When Open.	Boys.	Girls.	Adults.	Total.	When Open.	Boys.	Girls.	Total.	Voluntary.	Paid.	Room to Accommodate.
EASTERN DIVISION.	*																			
Foster Street, Bishopsgate	36	96	122	218	...	...	84	84	6 till 9. M. T. W. Th. F.	54	46	...	100	7 till 9. W. Th.	7	20	27	26	3	150
Dolphin Court, Spitalfields	...	130	...	130	mixed			180	7 till 9. M. T. Th. F.	50	30	20	100	Each Evening	20	50	70	36	4	250
Great Pearl Street, Spitalfields	45	110	100	210	...	...	...	...	8 till 9½. M. T. W. Th.	35	28	...	63	...	...	...	...	14	1	300
Thrawl Street, Spitalfields	...	...	120	120	...	...	...	...	T. Th.	60	60	7	127	...	...	...	...	9	...	180
Wilkes Street, Spitalfields	...	...	...	...	270	180	...	450	...	...	...	...	...	Each Morning	...	50	50	1	4	500
King Street, Spitalfields	43	98	...	98	...	...	...	...	8 till 10. M. W. Th. F.	18	22	6	46	...	...	...	...	14	1	150
Spicer Street, Spitalfields	...	65	155	220	35	30	70	135	8 till 9½. M. T. W. Th.	25	25	...	50	Daily	...	20	20	17	4	200
Goldsmiths' Row, Hackney Road	...	...	...	...	...	...	...	...	7 till 9. T. Th.	70	65	...	135	Th. Evening	...	14	14	10	...	200
Twig Folly, Bethnal Green	...	...	...	...	...	...	...	...	8 till 10. Th.	30	30	...	60	...	...	...	...	8	1	120
New Nicholl Street, Bethnal Green	...	...	60	60	...	...	65	65	...	...	...	14	14	...	...	...	...	15	...	90
Anchor Street, Bethnal Green	...	121	195	316	...	...	87	87	7½ till 9. T. W. Th. F.	50	60	...	110	...	...	...	...	9	2	200
King Edward Street, Mile End	...	100	240	340	...	...	140	140	7 till 9. M. T. W. Th.	44	26	...	70	...	...	...	...	34	2	200
Albert Street, Mile End	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
North Street Schools, Whitechapel—																				
Thomas Place	...	...	...	...	...	...	...	...	6 till 8. M. T. Th. F.	50	40	8	98	Th. Evening	...	40	40	3	3	150
Cumberland Place	...	18	55	73	...	...	...	...	...	...	...	...	...	...	...	...	...	5	...	60
Pleasant Place	12	30	85	115	30	40	46	116	...	...	...	...	...	Each Afternoon	...	40	40	6	2	80
Bucks Row, Whitechapel	...	30	40	70	...	...	...	...	7 till 9. M. T. W. Th. F.	45	60	...	105	...	...	...	...	6	1	100
Colchester Street, Whitechapel	...	66	95	161	...	...	...	...	7 till 9. M. T. W. Th. F.	100	83	29	212	7 till 9. W.	8	12	20	21	2	150
Carr Street, Stepney	...	...	175	175	...	...	...	...	...	...	...	...	...	...	...	...	...	7	...	150
Bere Street, Ratcliffe	78	110	...	110	...	...	...	...	6½ to 8½. M. T. W. Th. F.	55	56	...	111	2 till 5. Daily	24	25	49	11	1	60
High Street, Poplar	...	...	100	100	50	50	...	100	7 till 9. M. T. W. Th. F.	50	40	...	90	...	...	...	...	11	2	...
Brewhouse Lane, Wapping	...	...	...	...	...	...	...	...	6 till 9. M. T. Th. F.	60	40	...	100	...	...	...	...	8	1	70
Hoxton Old Town	...	140	100	240	...	...	120	120	6 till 8. T. Th. F.	20	30	8	58	Friday Evening	...	12	12	21	2	500
Darby Street, Rosemary Lane	...	...	105	105	...	...	...	...	8 till 9½. T.	20	...	...	20	...	...	...	...	22	...	...
CENTRAL & NORTHERN DIVISION.																				
Field Lane, West Smithfield	50	150	350	500	mixed			180	6½ till 9. M. T. W. Th. F.	60	...	20	80	6½ till 9. M. T.	60	45	105	50	6	350
Farringdon Market, Shoe Lane	...	...	130	130	...	...	...	...	7½ till 9. M. T. W. Th. F.	30	25	...	55	7 till 9. W.	...	15	15	24	1	150
Honduras Street, Golden Lane, St. Luke's	35	107	201	308	mixed			100	7 till 9. M. W. Th. F.	45	47	...	92	7 till 9. M.	...	66	66	33	2	400
Turk's Head Yard, Clerkenwell	...	...	...	...	15	20	20	55	...	...	...	...	...	...	...	...	...	...	1	60
Lamb and Flag Court, Clerkenwell	70	105	...	105	70	70	55	195	8 till 10. M. W.	50	50	5	105	...	...	...	...	13	3	200
Vine Street, Liquorpond Street	...	22	60	82	...	...	...	...	7 till 9. T.	10	12	...	22	...	...	...	...	13	...	60
Fox Court, Gray's Inn Lane	...	22	37	59	...	...	...	...	7 till 9. M. T. W. Th. F.	40	50	...	90	W. Evening [till 7. T.	...	20	20	12	1	80
Yeate's Court, Clare Market	18	...	60	78	...	...	...	...	6 till 9. M. T. W. Th. F.	60	80	...	140	B. 8 till 10. M. W. F. G. 5	8	30	38	11	3	70
Brewers' Court, Great Wild Street	36	36	25	61	18	16	62	96	7 till 9. M. T. W. Th. F.	16	30	...	46	...	...	40	40	10	3	100

Charles Street, Drury Lane	...	...	103	103	...	...	...	...	7 till 9. M. T. W. Th. F.	43	30	...	73	7 till 9. W.	15	26	41	22	...	140
Neal's Yard, Seven Dials	...	...	80	80	40	...	...	40	7 till 9. M. T. W. Th. F.	40	...	...	40	12 till 2. Daily	16	...	16	10	2	120
St. Andrew's Street, Seven Dials	...	...	...	...	...	60	...	60	7 till 9. M. T. W. Th. F.	30	30	...	60	...	...	...	...	...	...	100
Irish Free Schools, St. Giles's	...	...	...	...	60	57	86	203	...	...	...	...	...	...	...	...	...	...	3	250
Philips' Gardens, New Road	...	...	...	...	...	...	...	65	8½ till 9. T. W. F.	...	...	...	70	6½ till 9 M. Th. & 12½ W. Sat.	17	25	42	8	1	140
Little Camden St., Camden Town	38	85	22	107	infants daily, but pay a small fee				6 till 9. M. T. W. Th. F.	30	35	...	65	F. Evening	30	27	57	18	3	150
Agar Town, St. Pancras Road	100	190	84	274					7 till 9. M. T. W. Th. F.	38	38	...	76	7 till 9. Th.	...	25	25	17	1	250
Compton Place, Judd Street	...	26	45	71	...	...	...	...	7 till 9. M. W. Th. F.	50	...	...	50	Daily	5	...	5	5	1	70
Sandwich Street, Burton Crescent	...	30	...	30	infants daily, but pay a small fee				6 till 8. M. T. W. Th. F.	...	64	6	70	M. F. Evening	...	35	35	6	1	70
Abbey Place, Little Coram Street	...	45	...	45	...	...	...	...	...	...	...	...	...	5 till 7. W.	...	25	25	3	1	40
King's Cross, Britannia Street	40	105	...	105	...	...	...	...	7 till 9. M. T. W. Th. F.	25	56	...	81	...	...	...	...	22	2	150
Britannia Court, Gray's Inn Road	...	...	...	...	...	...	...	...	...	...	...	...	...	Daily	12	...	12	...	1	50
Brook Street, New Road	...	80	140	220	60	80	...	140	7 till 8½. T. F.	25	25	...	50	Daily	12	...	12	26	2	200
Elder Walk, Islington	104	...	...	104	...	...	90	90	...	...	...	...	...	...	...	...	...	8	1	120
Sermon Lane, Islington	...	40	...	40	40	30	30	100	7 till 8½. W. F.	23	...	7	30	Afternoon. Daily	...	50	50	10	3	100
Payne Street, Islington	26	35	...	35	40	25	...	65	6 till 8. T. Th.	20	15	...	35	...	...	...	...	7	1	60
Brand Street, Holloway	132	20	...	152	60	30	80	170	...	20	...	10	30	...	...	...	...	17	2	300
Providence Row, Kingsland	...	...	...	...	...	...	...	...	7 till 8½. M. T. Th. F.	40	40	...	80	...	...	...	...	8	1	200
Stoke Newington	...	40	58	98	10	15	25	50	6½ till 8. M. T. W.	12	...	...	12	...	...	...	...	28	2	60
WESTERN DIVISION.																				
Westminster Juvenile Refuge and School of Industry	50	50	...	50	50	30	...	80	6 till 8. M. T. W. Th. F.	45	30	...	75	2 till 5. Daily	50	30	80	7	4	150
New Pye Street, Westminster	...	...	...	...	...	...	100	100	...	...	...	...	...	...	...	...	...	...	1	200
Pear Street, Westminster	88	135	...	135	70	60	70	200	...	...	...	...	...	...	...	...	...	9	2	200
Broadway, Westminster	...	...	170	170	...	...	...	...	7 till 9. M. T. W. Th. F.	30	25	...	55	Th. Evening	...	20	20	18	1	200
New Tothill Street, Westminster	80	...	...	80	30	37	30	97	...	...	...	...	...	...	...	...	...	11	1	100
Palmer's Passage, Westminster	100	...	...	100	150	...	...	150	M. W. F.	...	60	...	60	...	...	...	...	10	2	150
Union Street, Pimlico	...	...	...	...	20	30	20	70	...	...	...	...	...	...	...	...	...	...	1	60
Exeter Buildings, Chelsea	...	60	40	100	51	60	40	151	7 till 8½. M. T. W. Th.	15	10	...	25	Daily for G. & 2 Morn. for B.	8	50	58	13	4	200
Park Chapel, Chelsea	...	...	...	...	...	...	...	...	7 till 9. T. Th. F.	40	40	...	80	7 till 9. M. W.	22	...	22	13	1	300
Grotto Passage, Marylebone	40	61	...	61	...	...	109	109	6½ till 8½. M. W. F.	...	50	...	50	...	...	50	50	16	2	100
Grotto Place Boys' Refuge	40	60	...	60	80	...	...	80	7 till 9. M. T. W. Th. F.	55	...	15	70	8 till 12. Daily	40	...	40	10	4	150
Grotto Passage Girls' Refuge	...	...	...	20	...	20	...	20	...	...	...	...	...	...	...	...	...	...	2	50
Hinde's Mews, Marylebone	...	...	55	55	...	...	...	...	7 till 9. T. Th. F.	12	8	6	26	...	...	...	...	13	1	100
Edward's Mews, Portman Square	40	20	...	40	...	...	80	80	6½till9. Th.F.S.formales M. T. W. for females	35	...	20	55	Day and Evening	20	20	40	13	4	100
Gray's Yard, James Street	40	75	...	75	70	55	100	225	7 till 9. M. T. Th. F.	10	...	8	18	Daily	24	45	69	10	6	350
Union Mews, Wells Street	...	...	113	113	...	...	...	...	7 till 9. M. T. W. Th. F.	30	37	...	67	M. W. Th. Evening	19	30	49	...	4	160
Hopkins Street, Golden Square	...	...	130	130	...	...	...	...	7 till 9. M. T. W. Th. F.	52	56	6	114	M. W. Th. F.	34	58	92	16	3	300
Huntsworth Mews, Dorset Square	...	64	89	153	34	...	88	122	M. T. W. Th.	15	34	20	69	M. T. W. Th. F.	16	14	30	15	3	200
George Street, Lisson Grove	...	...	221	221	...	...	250	250	7 till 9. M. T. W. Th. S.	36	30	...	66	W. Th.	7	...	7	46	4	260
Richmond Street, Lisson Grove	...	...	130	130	...	...	...	...	7 till 8½. W. F.	50	50	...	100	9 till 1 each Morning	10	14	24	24	...	500
Portland Town	60	...	...	60	...	...	...	...	5½ till 8. M. T. W. Th. F.	40	45	...	85	M. W. F. Evening	14	20	34	12	5	60
Paddington Wharfs	...	...	80	80	56	30	90	176	7 till 9. M. T. W. Th. F.	18	24	...	42	...	...	...	...	14	3	190
Temperance Hall, Hammersmith	...	...	90	90	...	...	...	...	W. F.	30	...	...	30	...	...	...	...	14	1	180
St. Paul's, St. Peter's, Hammersmith	...	90	...	90	60	62	...	122	...	...	...	...	...	Every Day	...	30	30	9	3	200
Kensall Green	...	...	40	40	...	...	...	...	7½ till 9. M. W. F.	25	...	...	25	...	...	...	...	3	1*	50
Bayswater, Elizabeth Place, Moscow Rd.	...	...	...	...	...	...	...	...	7 till 9. M. T. Th. F.	20	10	...	30	...	...	...	...	5	...	60

* The children in attendance on Sunday Morning being the same as in the Afternoon, the number is not added to the total.

[For SOUTHERN DIVISION and SUMMARY see next Page.]

LOCALITY OF SCHOOLS.	SUNDAY.				DAILY.				EVENINGS.					INDUSTRIAL CLASSES.				TEACHERS.		
	Morning.	Afternoon.	Evening.	Total.	Boys.	Girls.	Infants.	Total.	When Open.	Boys.	Girls.	Adults.	Total.	When Open.	Boys.	Girls.	Total.	Voluntary.	Paid.	Room to Accommodate.
SOUTHERN DIVISION.																				
Lambeth Walk	...	...	576	576	...	...	...	...	... ...	100	100	...	200	6½ till 9. T. Th.	...	25	25	31	5	800
Jurston Street, Lambeth	...	...	347	347	...	...	...	...	W. Th.	...	25	...	25	6½ till 8½. W. Th.	...	30	30	36	...	400
Robert Street, New Cut	...	72	108	180	82	73	...	155	M. T. W. F.	35	32	...	67	M.	...	34	34	10	2	200
Windmill Street, New Cut	70	118	...	118	86	70	...	156	... ...	15	...	17	32	... ...	...	...	...	9	2	150
Waterloo Road	...	100	160	260	85	60	40	185	M. T. W. Th.	32	35	...	67	Every Day	...	40	40	15	2	270
Broadwall, Blackfriars	...	...	...	...	...	...	...	...	7 till 9. M. T. W. Th. F.	52	46	...	98	7 till 9. W. Th. F.	18	64	112	...	5	200
Chapel Place, Great Suffolk Street	...	...	90	90	...	...	...	...	... ...	...	...	...	...	... ...	12	20	32	13	...	200
John Street, Mint	...	...	187	187	...	...	...	...	6 till 8½. M. T. Th. F.	23	24	...	47	6 till 8½. F.	...	20	20	22	1	250
Mitre Court, Mint Street	...	50	...	50	...	...	30	30	M. T.	43	18	...	61	... ...	...	...	...	10	2	100
Henry Street, Kent Street	...	...	...	...	...	...	...	...	... ...	...	...	...	...	... ...	...	...	...	...	...	40
Vineyard, Tooley Street	57	83	...	83	72	35	...	107	7 till 9. M. W. F.	20	...	7	27	... ...	...	...	...	17	2	150
Bermondsey, 144, Railway Arch	...	...	145	145	...	...	...	...	6½ till 8. M. T. Th.	15	...	...	15	... ...	...	...	...	17	1	200
Hanover Street, Rotherhithe	...	...	55	55	...	...	...	...	... ...	...	...	...	...	... ...	...	...	...	15	...	70
Deptford, Duncan Yard	...	60	40	100	...	...	...	...	M. T. W. Th. F.	43	30	...	73	... ...	...	...	...	20	2	100
Greenwich, East	102	116	81	197	70	50	30	150	7 till 9. T.	40	30	...	70	2½ till 4. Daily	...	70	70	22	1	300
Greenwich, West	110	...	...	110	70	50	...	120	... ...	...	...	...	...	... ...	...	...	...	11	3	120
Blackheath, Queen Street	...	...	100	100	...	...	...	...	T. Th.	40	30	...	70	... ...	...	...	...	10	...	180
Peckham, High Street	...	...	40	40	...	...	...	...	7½ till 9. M. Th.	40	...	12	52	... ...	...	...	...	...	...	120
Camberwell, Nelson Street	70	...	150	150	...	...	...	...	7 till 8½. M. T. W. Th. F.	50	60	20	130	... ...	...	...	...	36	2	280
Clapham, North Street	...	...	70	70	...	...	...	...	M. W.	22	20	...	40	... ...	...	...	...	11	...	80
Clapham, White's Row	...	...	92	92	...	...	...	...	7 till 9. T. F.	20	20	6	46	Afternoon.	22	10	32	11	3	120
Clapham, Union Street	...	...	70	70	...	...	...	...	M. W.	20	18	...	38	... ...	...	...	...	9	1	90
Brixton	...	...	...	...	...	...	...	...	... ...	...	...	...	...	... ...	...	...	...	...	...	...
Walworth, Crown Square	...	...	140	140	...	...	...	...	M. W. T.	30	30	6	66	W.	...	30	30	20	...	120

SUMMARY.	Schools.	Attendance of Scholars.			Industrial Classes.	Attendance of Teachers.		Room to Accommodate.
		Sunday.	Week day.	Evening.		Voluntary.	Paid.	
Eastern Division	24	2,861	1,477	1,669	342	314	36	3,860
Central and Northern Division	28	2,787	1,609	1,517	604	381	48	4,040
Western Division	26	2,053	2,032	1,162	691	301	63	4,570
Southern Division	24	3,160	903	1,224	425	345	33	4,540
Total	102	10,861	6,021	5,572	2,062	1,341	180	17,010
Increase during the Year	7	422	463	220	286	Less by 51	13	1,635

Poetry.

THE MOTHERLESS.

Draw near, my little sister,
Draw near my heart for heat—
Draw near, my love, that I may warm
Your little frozen feet.
Come, lay your trembling hand in mine;
And on my aching breast,
Come, lay your weary, weary head,
And I will watch your rest.

This is a cruel cradle for
A child so wo-begone—
A cruel pillow for so fair
A head to rest upon.
Oh! what would my poor mother think—
My mother, dead and gone—
To see the gentle head she loved,
Hard pillow'd on a stone?

O why—O why—ye cruel winds,
Why do ye wildly blow,
Upon so young, so wan a cheek,
Already like the snow?
Have mercy on her orphan tears—
Have mercy on her sighs—
Have mercy on her tender years—
Have mercy, or she dies!

Then, cruel wind, if soft and kind
This night ye cannot be,
Blow, blow your wildest, keenest blasts—
Heap all your drift on me;
For what would my poor mother think—
My mother, dead and gone—
To see the gentle head she loved,
Hard pillow'd on a stone? *Ragged School Rhymes.*

Plans and Progress.

RAGGED SCHOOL ADDRESSES.—No. IV.

I saw a man in the Exhibition take into his hand a beautiful harp, upon which he was about to play. A crowd soon collected round him to hear the sweet music, for he was a good performer, and they listened with attention as he struck the chords.

But instead of delightful harmony, there came forth only a confused mixture of disagreeable sounds—the harp was *out of tune.*

Some strings were too tight, and others slack, and until all these were put in order even the skilled harpist could not bring harmony from the instrument.

There are many in this school *whose hearts are out of tune.* When I find a boy loving sin more than holiness it is a sure sign that his heart is not right; and all the bad thoughts and words which come from a wicked heart are like the music of a harp which is not in tune.

Unless a very great change is made in such a heart, it will remain always

bad, and quite unfit to be placed with perfect hearts in heaven, for the wicked thing cannot make itself good, just as the harp could not put itself in tune, nor could your school-room clock make itself right if the works were out of order; but it must be repaired by one who understands a clock. And so with your heart—God is the only one who understands it, and he alone can renew it, and change it, and make it right and good.

I knew a boy who used to wonder at the outside of the Crystal Palace, but when he saw the wonders within it, he said they were a hundred times more curious.

Now if we cannot understand how a grain of wheat is changed into a green plant, it would be much more wonderful if we could explain what is done by God to change the heart.

Nobody can tell you *how* this change is worked, but it must take place if the soul is to live for ever with God, and it is certain that people are much happier after this change than before it.

Perhaps you will say, "Why then do not everybody have their hearts put right?" and I will answer you by a story.

A lad called Henry lived in a wretched town, where he had no good friends and was very miserable. Some one told him that his own father's house was only a few miles distant, and that his father, who had lost him when a baby, would be delighted to see him again, and to make him comfortable and happy; so off set Henry, and began to climb the steep hill which lay behind the town, but he could not see his father's house, and he came back disappointed.

Again he started, and found the road very rough, and though he walked much higher up on the hill, he saw only more of the wretched village he wished to leave, and began to think he had been deceived about the happy home which others had told him of.

At last, being determined to escape from his miserable fate, Henry struggled to the very top of the hill, and suddenly a new and beauteous country opened before his eyes, and there to be sure, in the distance, he saw his pleasant home.

The mountain had concealed all this from him until then, and our own sinfulness is the mountain which must be got over before we can see God as a father, and heaven as a home.

So that the first part of this change of heart is to see and know how sad a state we are in, and to be eager to escape from it. Then the poor sinner longs to have that happiness which God's people so often tell him they enjoy.

But sin, like a heavy mountain, keeps the mind from seeing God, and the troubled conscience at first sees only more and more of the desperate wickedness of the heart.

A boy's guilt must be completely removed before he can enjoy the happy sight of his glorious home in heaven; and Jesus has removed this mountain out of the way of every sinner who simply believes that he has done so. Quite a new set of things will appear at once before him, like the view from a mountain top.

The lad Henry soon began to get nearer to his home, though sometimes a cloud hid it from his sight; but he knew that it was *there*, behind the cloud, and he often wondered how he could have lived so long near to his home, and yet a wretched wanderer. I am sure I wonder why boys will keep putting off the time when they are to begin their journey to heaven; but it is because they do not believe in their very hearts that heaven is better than earth, and they listen to the devil rather than to God.

I wish all the children in our schools to be miserable in their sins, and to feel *sure* that Christ died to save them, and is ready to welcome them to himself; for if the heart is to be "put in tune," faith in Jesus Christ must first be there, and then the Holy Spirit will begin a work which he never stops until the soul, and thoughts, and everything, are fit for an eternal life with God. The new heart is never perfect in this world; a battle begins in the mind the moment we believe, and the struggle continues until we die.

Once I was on the top of a very lofty mountain, and on one side I could see the desert I had left, while on the other appeared beautiful green plains, which I wished to journey to. But I sat upon a horse which wanted to return to the dreary country behind, and it was very difficult to force him to go to the far better land where he had never been before.

Half of your mind sometimes drags you back to sin, when the rest, the better part, tells you to go forward to holiness, and this is the struggle which will last until death.

Pray to have your hearts changed, so that each day another part of them may be "put in tune," and may the Holy Spirit support you in your strivings against sin, and at last bring you to a glorious home above.

Temple. J. M.

AMERICAN RAGGED SCHOOLS.

It is gratifying to know that our brethren in America are beginning to see the necessity of imitating the efforts now made in London for the reclamation of their neglected children. The following paragraphs are extracted from one of their Sunday School publications:—

"Look at the catalogue of criminals and outcasts of society. In most cases they are the grown-up, *ignorant, neglected* children. The mind is a blot or a blank, and the heart foul with folly or corruption, which might have been, with proper care and culture, the beautiful fountain sending forth "pure waters." What a multitude of just such minds now surround us, pleading through the gladsome eye of childhood for care, and education, and moral culture, to save them from ruin.

"This is a field for the noblest philanthropy, and who would not plant the first flowers in the garden of mind? It is a field, too, that will well reward all the care and pains bestowed, and who will not joy to see it filled with ripe clusters and rich blossoms of cultivated intellect—the moral nature also in harmony with the mind?

"Every day I see these *brambles* of children that might be set out, pruned, grafted, trained to become ornaments in the great *parterre*, that, if left to grow as they are, will be as the thorn bush piercing the hand of friendly care, and yielding no fruit but that which is poisonous or hurtful.

"Some of our best minds have come to light and unfolded under the fostering care of some benevolent heart, that has put forth the hand of Christian kindness, and rescued it from oblivion and degradation. How noble are such deeds! And who does not admire them?

"Let some plan be adopted, that none need be lost for the want of proper care. Sabbath schools do much, but cannot do everything. They need a care that follows them through the whole week. 'The Ragged Schools' of London are what we need here. When we read such accounts of the outcast children of Boston, of New York, and know they are in proportion everywhere the same, we cannot but feel that something must be done; and who shall begin? Delays are dangerous, especially on this subject. A few years only, and the ductile child is a hardened wretch, eager in the pursuit of crime, darkening the world with deeds of blood and disorder, causing tears to flow, and laying open the fountains of misery; while, if rightly trained, *morally* and *intellectually*, he might have been as a light to the world, blessing it with the influences of a bright and pure example.

"These thoughts are thrown out from a heart that feels deeply, warmly interested in the young deathless soul, and who daily sees ragged children in *idleness, want*, and *ignorance*, without the means to rescue them from their inevitable doom."

EDINBURGH UNITED INDUSTRIAL SCHOOLS.

This Institution has been in operation for upwards of three years, and is situated in one of the lowest neighbourhoods of Edinburgh. The industrial department embraces a greater variety of occupations, and is carried out on a more extended scale than is usual in most other schools of a similar character. We extract the following from the last Report of the Committee:—

"It is very gratifying to the Committee to be able to state that this Association, both as regards the principles on which it is founded, and its practical working, has lately received the marked approval of one of the leading organs of public opinion.

Founded on a basis of perfect toleration, and on an anxious desire to carry into practice the golden maxim of 'doing to others as we would be done by,' these schools continue to afford to the children attending them—what the Committee must ever deem *of primary importance*—a thorough course of instruction in the principles and duties of the Christian religion. This part of the education of the children is communicated by the clergymen and teachers of their own faith, and at the expense solely of their co-religionists, from separate funds specially devoted to that purpose. All the other instruction and benefits of the institution are afforded to the children in common, out of the aggregate contributions of its friends and supporters. Since the commencement of the Association in 1847, not the slightest dispute, not the smallest difficulty or embarrassment, has ever arisen from difference of creed.

"The number of children attending the school is at present 142. The greatest care is taken to prevent the admission of children of a class unsuitable to such institutions. No child is received without a rigid scrutiny of the circumstances of its parents, its claims for parochial relief, etc. During the last twelve months the average number of children has been 140, of whom about 15 have been supported by special contributions, and are not a burden on the general funds. The attendance of the pupils is very regular. It is only on extraordinary occasions, such as the occurrence of a general holiday, or the like, that there are any children absent, who are not satisfactorily accounted for. Their health is excellent; not a single death has occurred during the year.

"During the past year, the progress of the children has been very satisfactory. Owing to the comparatively short time most of the pupils can remain at the school, the teachers are necessarily obliged to confine themselves to the more elementary parts of education, and consequently none of the classes can be expected to present the advanced appearance to be found in other seminaries differently situated. To make up for this disadvantage, the masters have always made it a primary object to direct the minds of the children to such branches as may be acquired in the shortest time, and be most beneficial in after life. It is satisfactory to know that this object has been attained, in a way far exceeding their most sanguine anticipations. This is shown by the pressing petitions they are continually receiving from the children who have attended, or are still at the school, for books to read at home. When the volumes are received, they are looked upon as a great prize, and are read with extraordinary avidity. Some of the children have been so fortunate as to be allowed to remain at the school till they have acquired a considerable proficiency in general attainments. Two of them have been accepted by the Government Inspectors for apprentice teachers in a seminary in Leith, a position to which they could never have aspired but for the benefits received here.

"Besides the daily instruction in religion, and reading the Holy Scriptures, which the whole of the pupils receive, they are all regularly taught reading, spelling, and are carefully examined on the sense of what they read. About thirty have made considerable progress in writing, and in the four compound rules of arithmetic; thirty-five have made some progress, but are not so far advanced in these branches. About seventy are being taught the outlines of English grammar and geography. It was thought that it might be of service for some of the more advanced scholars to know something of natural philosophy and the laws of matter, and, accordingly, one or two of the most forward classes are occasionally instructed in the elements of that science, and the application of the mechanical powers.

"In the Industrial department of the school, all the children are instructed to make and repair their own clothes. About forty are steadily employed in acquiring a knowledge of the tailoring trade. The greater part of these are very expert in making up clothes for themselves and their companions, and also in all the ordinary sorts of slop-work. Boys, not more than three months in the house, and not above seven years of age, can sew a very good seam. The liberal donations of cloth, leather, and other raw materials, and even of old clothes, received from the friends of the institution, are of very great use, in clothing the children, and in teaching them the use of the needle.

"There are fourteen boys making very good progress in wright work and turning. Some of them display very great taste indeed for fancy work, such as reading-stands, egg-cups, camp-stools, tool and bell handles, children's carts, and a variety of other articles, which may be seen at the school, where they are on sale, along with more substantial productions of their industry, in the shape of bedsteads, tables, chairs, and other articles of furniture.

"Fifteen children have been sent to service, or put out to trades, in the course of the year. They are earning wages of from 3*s.* to 6*s.* per week. One of them, sent to the school from the Police Office, and who to all appearance was likely to lead a course of crime and misery, has £1. 10*s.* in the Savings Bank; another, a deformed boy, is now able, from his wages, to support himself and his mother. When he entered the school, about two years ago, the family were sunk in the depths of poverty.

"It is pleasing to notice that the children, thus placed in respectable situations, are generally quite above mixing with their former vicious associates, and, without exception, up to the present time have conducted themselves to the satisfaction of their employers. They are not lost sight of when they leave the institution, but every encouragement is given them to visit the school frequently, particularly on the Sunday evenings. In this way they are made to see that an interest continues to be felt in them, and they are encouraged to do nothing to discredit the school, or disappoint the hopes of their benefactors.

"During the past year, the average attendance of girls has been forty-six. Miss Allan, the sewing-mistress, states that she has every reason to be satisfied with the conduct and progress of the children under her charge. About twenty of them can make a shirt or frock well. The rest are not so far advanced, but they can sew neatly; and all of them, with the exception of a very few young creatures, can knit a stocking well and quickly. A number of the more advanced girls have been taught fancy sewing—the teacher making this a reward for good conduct, and proficiency in ordinary work. Several of them display great taste and neatness in this description of sewing, and it is found to be an admirable stimulus and encouragement to all the girls. The whole of the domestic labour necessary for carrying on the establishment is performed by the girls in turns, under the eye of the cook. They come thus to be fully instructed in keeping and cleaning a house, washing, cooking, etc."

This institution was established by some of the supporters of the "Original Ragged Schools," (instituted by the Rev. Dr. Guthrie,) who objected to the system of religious teaching there adopted, where the children of Papists and Protestants were alike instructed from the "authorised version of the Holy Scriptures." The system now adopted by the objecting party—as will be seen from the above extract—is to divide the religious instruction of the school into two sections, wherein Roman Catholic children are taught from books and by teachers of their own persuasion, and those belonging to Protestant parents by instructors of the Protestant faith. It is not our intention to enter into the arguments advanced by the respective parties during the long and severe discussion to which the subject gave rise, nor do we for a moment depreciate the valuable contribution rendered by the Committee of the "United Industrial School" to the cause of suffering humanity; but we feel it to be our duty plainly to state, that we *practically* and decidedly differ from them on the subject of religious instruction. One of the fundamental rules of our Society is, that the free and unrestricted use of the Word of God shall be observed in every school connected with it, and every day's experience convinces us of the importance of such an arrangement. So long as one great object of our labours is the conversion *of the souls of our children to God*, Papist as well as Protestant, we must insist upon the unmodified use of that Word that "maketh wise unto salvation."

Correspondence.

Our readers will be gratified to learn that efforts have been made for the establishment of Ragged Schools in different parts of Ireland during the last two years. The following letter, sent to the Earl of Shaftesbury by a gentleman in Cork, will show, to some extent, how much they are needed in many parts of that unhappy country:—

"My Lord,—Having been requested to act as Secretary to a Committee for the establishment (if practicable) of Ragged Industrial Schools in Cork, I am forced to trouble your Lordship for a reference to information on those operations in London which have the benefit of your Lordship's patronage.

"I have had from my friend Dr. Bell, of Edinburgh, such proof of the success attained there, as to stimulate the exertions of those patriotically disposed

elsewhere; even without the alarming necessity for some check to juvenile delinquency indicated by the inclosed statement, which is largely composed of cases of youthful offenders.

"The figures speak loudly enough of the disease, but are dismally silent as to any cure.

"Considerable as they seem, those commitments give an insufficient estimate of the extent of crime in and about Cork, as from unwillingness of country people to prosecute, many petty depredations escape without any punishment; while, on the other hand, windows are broken in view of the police-stations, by parties desirous of being committed and fed in jail.

"Pity, however, is to be mingled with indignation in respect of many fine children, who are orphans from the effects of famine and pestilence; and perhaps even more for the offspring of dissolute parents, from whose contamination it would be a mercy to rescue them.

"I fear I have unwarrantably trespassed on your Lordship's time, but I cannot avoid adding the expression of a hope, that at some time or other the legislature may furnish funds with no grudging hand to the institutions in question, as objects of national importance, and especially wanted in such a part of the kingdom as this, where it is vain to expect to raise local funds at all adequate to the object, even at the sacrifice in such schools of the Bible as the foundation of its operations—a sacrifice which I, for one, would never consent to make.

"I have the honour to be, etc., H. B."

Commitments to the Bridewell of the City of Cork for ten years:—

Years.	Commitments.	Drunkards.	Daily Average.
1841	4,316	1,947	17
1842	3,395	1,607	15
1843	3,862	2,452	16
1844	5,001	3,374	20
1845	8,246	6,622	27
1846	7,910	6,037	26
1847	7,008	3,779	25
1848	8,990	5,478	28
1849	11,296	6,207	41
1850	14,659	8,107	48

Post Mark, Stoke Newington, "August 9th, 1851.

"Sir,—I have waited, with some degree of anxiety, for some steps to be taken by the Huntsworth Mews Ragged School Committee, in reference to the attack made on the school by a Romish priest. Surely, in this land of boasted religious liberty, such an outrage will not be tamely submitted to by Englishmen of the 19th century. But my object in addressing you is simply to suggest a plan, by which the Bibles, etc., may be secured to their possessors in fact by the arm of the law. Let each Bible have plainly written in the first page—'This Bible is the property of the Committee of the —— Ragged School,' and it will be out of the power of the priest to destroy them, without incurring the penalty of wantonly destroying another's property. Of course the children of Romish parents could not, and would not prosecute any dignitary of their church who seized their books, but surely a Committee of Protestants could interpose if the books were their property. The Bibles might still be lent to the children for any length of time; indeed, they might be theirs all but in name. I mention this plan, because it was found successful in another Ragged School, in preventing pawnbrokers receiving the clothing and books given to the children. The clothes were marked '—— Ragged School,' and the pawnbrokers dared not receive them. With many apologies,

"I am, Sir, yours faithfully, S. M. S."

The Children's Gallery.

TRUE SELF-DENIAL.

One Sabbath morning last winter, the wind blew cold and stormy, and the boys and girls, as they hastened into the Ragged School, were right glad that for the next two hours, at least, they would have the comfort of a warm fire. Some held their breakfasts in their hands, and others were crumping up the remaining crust of their share of the bread and dripping. A poor wretched-looking boy, whose filthy rags scarcely covered him, came into the school for the first time. His sleepy looks, and the starts he now and then gave, shivering and pale, caused the master to put a few questions to him before the other boys and girls. He said that he had lain under a butcher's stall all night, but could not sleep for the cold. He had got no breakfast, nor any food for many hours before. The master pitied him very much, but he had no means of getting food for him until the school was closed; so he opened the school by reading a chapter from the Bible. A nice, clean, happy little boy had taken his place in the class next to the stranger; he came away with his breakfast in his hand—a thick slice of bread—and as the wind was so cold out of doors, he resolved to eat it in the school. All he had would have made but a small breakfast for himself, for there was neither butter nor dripping on it. But while the lesson was going on, he looked very pitifully at his naked hungry neighbour, and at last he slipped the whole slice into his hand, thinking that he had more need of it than himself. We need not say how greedily the astonished wanderer devoured the crust, nor how thankful he felt for the kindness of his little friend.

Reader, did you ever share *your* breakfast with a hungry brother; or, rather, did you ever go without one so that you might be able to give to those who had none? Learn a lesson from the conduct of this kind-hearted boy; it will teach you the meaning of the word "self-denial" better than any dictionary. We do not know what you may think of it, but if you read the first three verses of the forty-first Psalm, you will see how pleasing it is in the sight of God, and how richly he has promised to reward it.

EGYPTIAN RAGGED SCHOOL.

Yes, dear children, what do you think of that? The school has been opened only a few months, and when I visited it, there were about twenty boys and girls learning to read, write, and sew. They were dressed in curious red caps, with long blue tassels, and the girls wore pink trowsers and yellow jackets. Some of them were little black children, but Jesus loves *every* boy and girl of every colour in the whole world, and he is willing to make all their bad hearts clean and white as snow.

The town where I saw this Ragged School is called Sioot, and when Jesus was a little baby he lived there a long time with his mother. The master of the school is a young Egyptian, who was taught by a good missionary to love Jesus and to wish to live in heaven; so now he is teaching others to love God, and to pray to him that he would save them from sin and make their hearts holy. If you know the way to heaven, try to bring other little boys and girls there too, and ask God to bless the Ragged School on the Nile.

J. M.

Intelligence.

PORTLAND TOWN AND ST. JOHN'S WOOD RAGGED AND INDUSTRIAL SCHOOLS.

The Annual Meeting of this School was held on Monday, July 21st, 1851, J. Silk Buckingham, Esq., presiding. The meeting having been opened with prayer,

Mr. Buckingham said, he felt proud at having the honour conferred upon him of presiding upon the present occasion. He had but recently become an inhabitant of Portland Town, which must account for the small apparent interest he had taken in the charities of the locality; and of all the institutions needing the support, countenance, and co-operation of the philanthropic, he felt persuaded there were none like that of Ragged Schools. He felt convinced that there was no better means of employing our almsgiving than by devoting it to the object which they had met this night to promote; and what was the object, To train up the lowest of the low, to lead them into the paths of rectitude. We had children growing up in vice, neglected, forsaken—and God and man complained. They were left, the particulars of how, he need not enter into—suffice it to say they were left, and being so left, became the creatures of circumstances; for if they were not educated, they would educate themselves—and what was the education they educated themselves with? That which made them daring, impudent, and bold. He considered that children were as a plant, the branches of which might be trained into any position its owner desired, and illustrated his point in the case of twin children, one being educated and the other neglected. The responsibility (continued the worthy Chairman) of the training of the children, or rather of the neglect in the training of the children, was not chargeable upon the Almighty. He regarded the duty of rightly training every child as an act of justice, which every child had a right to claim at our hands; he felt convinced that every child

might be made a productive member of society, and become an instrument of good. All children have capacities, and it is our duty to educate them; and if such duties were fully carried out as they ought to be by the State, then should we need no police—for he felt that the enormous rate to maintain a police force was mainly chargeable upon our neglect of children—then followed the prisons, the hulks, and the penal colonies. We taxed ourselves more than we could be aware of, only through our neglect of children. Of the benefit resulting from the education of children he might mention a circumstance of which he was himself acquainted. The city of Aberdeen is well known for the large number of children that are there, and the major part of whom were neglected, in consequence of the parents being compelled to leave home early in the morning to procure the bread which perisheth. Some years ago, Mr. Sheriff Watson conceived a plan of establishing a School, and of providing the children with one meal a day; he submitted his plan, but it met with no approval; every one to whom he communicated his plan, opposed and ridiculed it; but he was not to be daunted; he took upon himself the responsibility of taking a house, had it fitted up, and opened two schools, one for boys and another for girls; and the system has worked so well, that now there is scarcely a ragged or neglected child to be seen about, and the extent of the expense of thus maintaining them in the school, taking into account the amount received for the materials they made, did not amount to £5 per child annually. Now it costs this country upwards of £50 per year to maintain every criminal, that is, taking into account our court expense, etc.; surely it would be better to pay £20 to educate them than £50 to punish them for doing that which, through our neglect of them, they have been driven to. He then urged upon every one to use his utmost endeavours to promote the welfare of the school, and assured the Committee that they might at any and all times rely upon his services, and he would do what he could to promote the circulation of the Magazine, which he had read with deep interest—even with tears in his eyes. Who could read the account from the emigrants in the July Number without feeling that a blessing has descended upon Ragged Schools and upon ragged scholars, which had the children been left to themselves instead of being enabled to do as they have done, they would have become a curse to themselves, to their neighbours, and to the world at large.

The Treasurer then read the Report, which after referring to the establishment of the School to meet one of the most pressing wants of the locality, showed how amidst many discouragements its establishment had been attended with success—that the number of children upon the books was 150, and the average attendance from 40 to 70. That the children were taught as follows:—Boys—reading, writing, arithmetic, etc.; and on Tuesday, Wednesday, Thursday, and Friday evenings from half-past seven until nine, and on Monday and Wednesday evenings, shoemaking and tailoring from half-past six until nine. The Girls—reading, writing, arithmetic, and needlework, on Tuesday and Friday evenings from half-past five until half-past seven. That the children had made several useful articles, such as shoes, trousers, frock, pinafore, etc., which had been sold to them at less than the cost price for the materials, and by which means many who before were ragged had apparently become respectable.

CROYDON RAGGED SCHOOL.

From the Annual Report of the Committee, lately issued, we extract the following statement:—

"In the month of October, 1850, a new School-room was opened in Hill Street, Old Town, well adapted for the purpose, and erected at an expense of more than £200. Ninety-three boys and forty-one girls have been admitted; of these, nineteen, that is, fourteen boys and five girls, had not previously attended any school, although twelve of them were above fifteen years of age. Forty-two boys and twenty-one girls were unable to read; of the remainder the majority could read but little, and only nineteen with any degree of correctness; more than one half of the scholars being above thirteen years of age. The number at present on the school books is about one hundred and twenty; the attendance through the winter months being usually much better than during the summer, from the circumstance that in the latter season many obtain occasional, and some regular employment. Upon the whole, the progress of the schools may be regarded as very gratifying, in respect of both moral and religious considerations. The Committee have felt that they would not be justified in incurring greater expenses in the present straitened condition of their finances, or an effort might have been made to establish an Industrial Section, or Working Classes; but as many friends of the charity have kept up a liberal supply of clothing, etc., this part of the plan has been postponed until the funds will allow it to be carried out in a more extended and efficient manner. The Committee cannot adequately express their gratitude to those real friends of the schools, the thirty voluntary teachers, who have so kindly and perseveringly afforded their assistance. The public generally can be but little aware of the trials and the self-denial which teachers in such schools must of necessity undergo; theirs, however, is a reward far above the mere thankoffering of mortals; and it is, therefore, in deep humility that this recognition of their services is tendered.

The Report then concluded with a statement of the Accounts, showing that there was a balance against the school of £25. 1*s.* 8*d.*

The meeting was afterwards addressed by A. F. Ridgway, Esq., Mr. Anderson, of the Ragged School Union, J. Sandell, Esq., Mr. G. Burns, Mr. Swallow, and Mr. W. Blake.

YORK RAGGED SCHOOL.

A somewhat novel, yet interesting Tea Meeting was held on Wednesday, the 16th of July last, by the teachers engaged in the school on the Sabbath and their friends.

After tea, J. W. Nutt, Esq., took the chair, and having opened the meeting with singing and prayer, expressed the gratification he felt in meeting so many friends of the school, who again had come forward to assist their funds. He hoped that they would still continue to lend their assistance and use their influence on behalf of the ragged and destitute, until their object was attained by the reformation of this neglected class of the community. The chairman then called upon the Secretary to read the Report which had been prepared, and embraced an history of the rise, progress, and effects of the school. It traced the school from the time it was talked of through all its varied positions to the present time, and concluded by citing cases of benefit, and giving the history of one scholar who is now so far changed, both temporally and spiritually, as to be intrusted with the care of a class.

The meeting was then addressed by Messrs. Snow and Harris, (superintendents,) Messrs. Burdekin, Lyth, and Holroyd, all of whom, with much ability, enforced the claims of this institution upon the public, and the meeting was concluded with the doxology about half-past nine. There is reason to believe much good is following this meeting, which proved also beneficial to the funds of the school.

Wm. Camidge, *Secretary.*

Original Papers.

REFORMATION OF JUVENILE THIEVES.

A NEW and important feature in our Ragged School work has begun to develope itself within the last two years. It seems to be the result of an increasing faith in the power of religious influence, when rightly directed, for the reclamation of *young men* who have fallen into a course of dishonesty and crime. Governors and chaplains of prisons have repeatedly expressed their conviction as to the impossibility of reforming the common thief, after a few years' exposure to the hardening influences of a vagrant and abandoned life. Such opinions were strongly confirmed by their own experience of the inoperative nature of religious teaching within the walls of a prison. The preaching of the Gospel produced little or no effect, and the instructions of the prison school seemed only to increase their powers for villany and mischief. The youth who showed signs of penitence when first convicted, had, by the third or fourth time, given unmistakeable evidence of being a hardened profligate. Hence the very natural conclusions to which many were brought, and their unwillingness to believe in the possibility of reclaiming a confirmed thief after he had reached the years of manhood. The experiment, however, has been tried, and found successful. Stubborn and corrupted natures have been softened and subdued; and some who had followed a course of villany for more than half their lifetime, and on their latest emancipation from prison returned worse than at first, have, after six months' attendance at a Ragged Refuge, given evidence of genuine reformation. In the following extracts from the Report of the *Duck Lane and Pear Street Ragged School and Dormitory*, the reader will find recorded a few examples of the good that has been effected—such as will rarely, if ever, be found in the Reports of our penitentiaries or prisons. A number of the lads attending that dormitory have been sent from the City prisons, and the expenses partly defrayed from the "Sheriff's Fund." The first extracts we give refer to the children attending the day school connected with the same institution:—

"A man and his wife, of the lowest class, who were wont to get their living by singing hymns in the street, and who, in order to excite the sympathies of the generous, generally went out, the woman without a gown, and the man without a coat, and who, moreover, took their three girls (from eight to twelve years of age) with them, by which means they generally obtained as much money as enabled them to get drunk every night, and become a pest to the neighbourhood, especially on Sabbath—while pursuing this course had their better feelings appealed to by the Missionary of the district, through whose instrumentality

these schools have been established, and shown that they were training up their children only to become curses to themselves and society. They were prevailed upon to send them to the Sabbath School. After a little time they consented to their going to the week-day school also. They made rapid progress, and were soon enabled to read the Bible, a copy of which was then given to each of them; these they were wont to read at home to their parents, and frequently urged them to come to the Missionary's meetings. They at length succeeded, and ere long the Word of God was made quick and powerful in the father's heart. He now became ashamed of his former evil and deceitful ways, and at once renounced them, sought and obtained honest employment, working with his hands for the support of his family; he having been well educated in his youth, made advances step by step, and now occupies a respectable position as clerk in a business office. He has also become a member of an Independent Chapel.

"A little girl, seven years of age, who had a drunken father and a careless mother, but who had for two years attended both the week-day and Sabbath Schools, was brought down to the gates of death; she requested an elder sister to bring the Missionary to see her. He spoke to her of death, which seemed to be approaching. She said she was going to Jesus, and the ground on which she came to this conclusion was, that though she was a great sinner, yet Jesus had died to save sinners, and, therefore, to save her. He had said he would not 'cast out.' She believed his promise, and was sure it would be fulfilled. She quoted many appropriate passages of Scripture to prove that what she said was true. While the Missionary was still with her, she called her father and mother to her bedside, and made them promise to seek, through the blood of Jesus, to meet her in heaven; and, lest they should forget their promise, she requested that none of her sisters should wear her clothes, but that they should be kept to keep them in remembrance of her dying words. She died shortly after, and her parents give some evidence that they have not forgotten her.

"Such cases as these are some evidence that they that sow in tears shall reap in joy; and it is pleasing to be enabled also to state that upwards of twenty girls have during the year gone to situations, and are doing well; and but for such an institution these would, in all probability, have been found walking in the paths of the destroyer.

"In addition to the foregoing, there might be noticed not a few cases of usefulness arising out of the instructions imparted in the Boys' day school, but space will permit a reference to only one or two.

"A boy, who had no mother and a very drunken father, after being taught to read the Bible, taught his dissipated father to do so also, induced him to come to the Missionary's meetings, and thereafter to purchase a Bible and Prayer Book (which the Missionary procured for him.) The boy has since been apprenticed, and the father continues a sober man.

"Another boy, whose parents are Papists, but so bigoted against Protestantism that he was not allowed to come to the Sabbath School lest he should be taught religion; but for his industry in learning to read the Bible in the week-day school he was rewarded with one, which he took home; but there was no home for his Bible, his parents determining that if he did not return it they would commit it to the flames; he

found a refuge for it in the house of one of his school companions, where he keeps it, and where he goes and reads it.

"Having said thus much concerning the doings in the Day Schools, attention may now be turned toward another equally important department of this institution, viz., the Industrial Class and Dormitory, which was originated and is kept up for the purpose of affording a certain class of male criminals an opportunity of retrieving their lost characters, and with a view (by industrial and moral training) to qualify them for earning their livelihood in an honest way. This class is made up only of thieves, with whom we have for some years been acquainted, or who are recommended by the chaplains of prisons, as those who manifest a desire to forsake their former evil habits.

"During the past year, 42 of the above class—from 16 years of age and upwards—have been received into this Institution; of these 7 have been restored to their friends, 25 have been enabled to emigrate, 3 have left before the time of probation (one month) was expired, and the remaining 7 are yet in the institution, enjoying the benefits it affords.

"Before adverting to any of the results of our efforts among this class during the past year, it may be proper to remark, that we would not feel justified in making any specific statement relative to the amount of property stolen by them, while following after their former vocations, for fourteen years' experience has taught us that these confessions can very rarely be relied on—one class seeming to feel that the greater the exaggerations they make the greater will be the sympathy extended towards them; while another, ashamed of their former dark deeds, and wishing to bury the past, relate only the most favourable parts of their history. We now refer to the cases of one or two of those who have been restored to their friends.

"W. E., a young man who was for some years a thief in the neighbourhood, was, on the day after being liberated from prison, whither he had been for some months, met in Duck Lane by the Missionary; all the clothes he had on were a flannel jacket and a pair of trousers. He was asked what he intended to do? He replied, he had no choice but just to go again among his former associates, but expressed an earnest desire to quit his sinful habits if he but knew how. He was received into the institution, where he continued nearly five months, conducted himself with becoming propriety, and was taught to read and write. One day, while out for recreation, he was met by his sister, who had not seen nor heard of him for four years, (for his father and family having moved from their former dwelling, he had been unable to find them out,)—the meeting may be more easily imagined than described. She asked him home to see their father, who was lying on a sick bed; he went, and the gladened father received him as one from the dead. He was asked to continue with them, and he forthwith returned to the institution to ask permission to leave, with a message from his father, that 'if anything was to pay for the clothes he had on, he would willingly pay it.' He shortly after returned to the bosom of his family, and is now the means of their support, by carrying on the father's business, which continued illness prevents him doing.

"J. P., who had been deserted by his parents when young, and who had supported himself for many years by begging and stealing, was met with under circumstances similar to the above, and was received into the

institution, where he remained for six months, during which time he also was taught to read and write. His parents were traced out and written to, and they, mourning over their past sinful desertion, came from the country, whither they had gone, and gratefully received him and took him home; and in a letter lately written by him to his former benefactor, he states, that his parents, who were formerly dissipated and depraved, are now sober and anxious to do well, and that they have got him into a situation, in which he feels 'very comfortable.' With these instances as an example of the way in which we are now and then privileged to bring joy into the bosom of a mourning family, we would proceed to specify a few particulars in the history of some of those who have emigrated.

"W. S., in a cold wet day, was found lying on the pavement in Duck Lane in a state of insensibility, produced by want of food: he was removed into the institution, where the means employed were effectual in restoring him to consciousness, but it was ten days ere he recovered sufficiently to be able to walk; he was then asked whether he would remain or return to his former associates; he wisely accepted the former offer. We had known him for twelve years, and, as a matter of course, knew his habits of life. He was grossly ignorant, not knowing a single letter of the alphabet. He was taught to read and write, and after being trained to habits of industry, and giving some evidence of a moral change, he was sent out to America, where he soon got honest employment. Thus was one, who had spent fourteen years of his life in stealing and uttering counterfeit money, taught to live honestly, 'working with his hands.' In a letter lately written by him, he states, that he has three dollars a week, and his master promises him one dollar more if he continues to please; he adds, 'Oh, sir! I was once a vagabond, but now I feel happy—I am an honest man; I was once miserable, but now I am happy.'

"The case of P. M. differs in some respects from those whom we generally take under our care, but its peculiarity induced us to transgress our established rule. The Missionary met him one day in Duck Lane with a band of thieves, and expressed surprise at finding him in such company. P. M. replied, 'You would not be surprised, sir, if you knew what I have suffered;' 'you have known me,' he continued, 'for thirteen years, and you knew my mother also, she drank rum till she killed herself, she drove me from the house. I have travelled through England seeking work, and for four months that I was away, I had only three weeks' employment, and many a day during that four months I had nothing to eat but turnips and raw potatoes, and many a night I had no place else to sleep than behind a hedge or under the shelter of a tree, and now,' he added, 'I don't care what befall me, I have given myself up as lost.' He was offered a pound of bread per day and the floor of the school-room to sleep on; this he gladly accepted, stating he would 'rather go to the ends of the earth and work for his living than lead the life of a thief.' He was shortly after admitted as an inmate of the institution, where he remained till he was fitted for emigrating; he was then sent to America, and in writing therefrom he says: 'After arriving at New York I took my bag upon my back, and left for the country. I travelled upwards of twenty miles.....came to a farm-house.....got engaged to the farmer for two dollars a week and my

board; I have now three dollars, and I am very happy. God bless you, sir, and the kind friends that sent me here.'

"We might refer to many more cases of interest that have, through the medium of this institution, been drawn from the haunts of vice to occupy honourable, because honest, positions in society, but space will not permit us to notice more than one, who left his home in 1843, and was associated with thieves for nearly seven years; he was brought to the institution, and continued for some months, and was then sent out to America with the other two, one of whom had been four years a thief, and the other nine. His friends had not heard of him since he left home, but a legacy having been left him, they employed every means to find him out, and at length traced him to this institution, but not till two days after he had sailed. He and his companions are located in the same town in America; they have written home several times, and say they are succeeding well.

"The foregoing statements being, as we think, more than sufficient to illustrate the beneficial tendency of such an institution, we might now conclude, but cannot without adverting to one more fact, simply to show that the impressions made upon those who have been under our care are not like the morning cloud and the early dew.

"A young man, whose case was noticed in our last Annual Report as having spent ten years in a course of crime, after which he was sent out from this institution to America, has since written several letters, giving pleasing accounts of his success. In one letter he states, that he hopes the first emigrants sent from the institution will be sent to him, as he could find them all employment, even to the number of twenty. In another letter he writes: 'I often think of home, I mean Pear Street; I wish I could hear the children sing my favourite hymn,

'Around the throne of God in heaven.'

We have sent him five lads, and he found them employment immediately on their arrival; they also have written letters of a pleasing character."

Space will not permit us, at present, to extend our observations on this interesting and important subject. We leave the facts recorded for the consideration of our readers, intending again to return to it in a future number.

THE WIDOW AND HER SON.

"And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die."—1 KINGS xvii. 12.

IT was the beautiful evening of a summer day. We had a day to spend in our native city of Glasgow, after an absence of many years. The companions of our youth were sadly thinned by the hand of death, and their places were now occupied by those whom we had left as children. The city had rapidly and wondrously extended itself to the west along the banks of the river, which had proved to it a stream of wealth. Places where we had in childhood gathered wild flowers and chased the butterfly, were now in the centre of busy traffic, where men were bent in the like phantom chase as we had been, and where riches, like unto our captured moths, often take unto themselves wings and fly away. Tired with the sameness of rows of white-stoned stately edifices, the mansions of the rich, we visited the ancient cathedral, serenely

seated, like some ancient dame, amidst a city of the dead. We passed to the east of the city, and passing from Duke Street to Gallowgate, we had our attention arrested by what to the busy passer-by was but a matter of the veriest insignificance.

There was a deep hollow, some former quarry or clay pit, and which was in the process of being filled up by the refuse of factory furnaces or the stuff dug from the foundations of the fast extending streets around. On the precipitate face of these avalanches were two human beings; one a middle-aged woman, clad in humble, yet tidy and clean raiment, and with the large white cap and the broad black riband, which proclaims in touching significance the widow's humble lot. A little boy, very slender, numbering some six years, with scanty boyish garb, obviously not made to suit his tiny limbs, but the gift of some charitable hand, was by her side. The mother had a bag, and both were intent in turning over the fresh deposits, with far keener eye than geologists, and every small piece of bone, or glass, or metal, found a place in the widow's bag. Ever and anon, as the little urchin found a prize in some broken hoop or bottle, his light heart was gladdened, and we heard his gleesome laugh as he showed his trophy to his mournful mother, who, without lifting her eyes from the mass, wearily plodded her irksome toil. We stood and looked for awhile, while the setting sun cast all objects into the shade; the mother and child of poverty, with shadows now prolonged into gigantic length, still perseveringly prosecuted their labour, and still their wallet was but scantily filled. We left them at their work, the mantle of night closing around them. The widow was now on her very knees, her eyes intently on the rubbish, and her little boy seemed reluctant to go any distance from her, but held by a corner of her apron, whilst his little hands were still fishing for reward.

Alas! thought we, how true it is that one-half the world knows not how ill the other half lives, and cares still less. The merchant princes in the west fare sumptuously every day, and the widow of the east knows not what any day is to bring forth of food to keep the soul and body in cement. Perhaps here is one who, but a few years ago, was a blooming and happy-faced maiden, the envy of her own sex and the attraction of the other. She became a mechanic's wife; and who, early removed by some accident or pestilence, with which large towns are so rife, left her a widow, totally unprovided for, with a little boy, at once the solace and solicitude of her solitary hours. Even now they have been in labour for a day to gather enough to purchase a little meal for the one frugal repast which to many is the only daily support of a widow's life. What may be the future fate of that little one! The chance in human calculation is that death will relieve him of life's struggle, and remove him from the evil to come. It may be that, without a father's restraining care, he may fall within the moral *malaria* of evil companionship, and become an early social pest—the marked one of police vigilance, and end an exile from his country, (home he never knew,) and cause a mother's heart to break, which could better stand the death of husband and of child. But what if some kind Christian hand is extended to the little boy? Some Sabbath School teacher or City Missionary finds the little waif, and procures him a Christian asylum, where he may be taught of Christ, the Saviour of sinners. He may receive a good because a godly education, and find a father in a friend. He may learn some honest line of industry, and become the support of his now aged mother. They may be found daily at the throne of grace, and weekly in the house of God. A life of contentment with little may end in admission to a glorious inheritance of much. How much of evil might Christian philanthropy thus prevent—what a multitude of sins might it cover—what a rich harvest of good might it reap, if sowing thus in faith and in dependence on the blessing of the Lord of the vineyard! Then pity the poor, and visit the widow and fatherless.

Methinks my evening scene is a fit emblem of the occupation of the vast proportion of the inhabitants of the world. Men are like so many ants of

unceasing toil in their fragile tenements, scraping together the small but glittering particles of gain, and storing them each in his bag of selfishness. The gloom of night may be gathering around them, but men gloat the more over the treasures of mammon, and count and clutch their talents, as if these were their own, and not lent them but for a season. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven."

Perth, 6th Sept., 1851. ZENAS.

PRISON STATISTICS.

EFFICIENCY OF INDUSTRIAL SCHOOLS, ETC.

IT has been remarked, with a good deal of truth, that statistics may be brought to the support of almost any opinion or set of opinions. This, however, arises from partial views being taken of particular results; for when due allowance is made for disturbing causes, the evidence of figures is, next to that of one's own senses, and actual facts, the surest index to the soundness or otherwise of any particular theory. Thus, for example, many estimable persons who entertain a profound reverence for the genius of arithmetic, taking up the returns of our County Police, prove to their own abundant satisfaction, that crime has, within the last half century, or it may be a shorter period, enormously increased. They see in 1850 perhaps 20 convictions for 1 in 1800—and therefore, say they, crime must be twenty-fold increased. Those, however, who penetrate beneath the surface, will admit the increase of the convictions, without feeling at all shut up to the conclusion that there is any absolute increase of crime whatever. We have before us a graphic picture of the state of this county at and previous to the establishment of the useful Rural Constabulary Force in 1840, sketched by the Commissioners of Supply, to prove the necessity for the "application of some effectual check" to crime and vagrancy in the county. They say—"Every part of the county suffers more or less from vagrants; but the more remote districts suffer most severely from the visitation of gangs of four, ten, or fifteen masterful beggars, who establish themselves for days or even weeks together in a place, and levy contributions from all around; and if not supplied with what they want, help themselves without scruple—and are withal so formidable that the tenantry are afraid to meddle with them, and rather submit to the evil than incur their vengeance by complaining to the magistrates." Every one of the assaults, breaches of the peace, thefts, etc., which "masterful beggars" or others, now commit, results, with scarcely an exception, in conviction; whereas, formerly, this class was probably ten times more numerous, and the crime fifty-fold greater than now, with many fewer convictions. The key to this apparent contradiction is, that an efficient police force now exerts a paramount influence over rogues, who formerly plundered with impunity honest people who feared them.

The following figures show forcibly the increased efficiency of the Rural Police Force, comparing the first year with the eleventh year of its existence. The number of vagrants apprehended in 1840-41 was 2459, yet the convictions obtained amounted to only 113. After ten years' experience, we find the apprehensions of vagrants reduced to 843, while the convictions have increased to 242. Thus, there are more "convictions," but fewer "masterful beggars." In the days of our forefathers, the "liberty of the subject" amounted to "licentiousness," compared with what is enjoyed now, when every blow given in a drunken brawl leads to conviction for assault.

Let us next see what effect education, or rather the want of education, has as a crime-producing cause. In the eight years from 1843 to 1850 inclusive, the number of persons confined in the Aberdeen prisons, who

Could not read, was - - - -	1,236
Could read with difficulty - - -	3,218
Could read well - - - -	1,914
Could write none - - - -	2,158
Could write with difficulty - - -	2,702
Could write well - - - -	515
Superior education - - - -	55

Thus, while the number of prisoners who could read none or with difficulty was 4,454, the number who could read well was 1,914; and only 515 prisoners could write well, compared with 4,860 who could write none or with difficulty. The number who had a superior education was only 55. It is hence quite clear that, while education alone does not always keep an individual out of prison, yet the classes without education are manifold more criminally disposed.

The above figures, we should mention, as well as those which follow, are compiled from the returns of the Governor of the Aberdeen prisons and the Superintendent of Rural Constabulary Force, and are, therefore, quite reliable. We have already alluded to the deceptiveness of figures when partially looked at; but we believe it will be generally admitted that the fair and rational method of dealing with the evidence of statistics is, to compare one year or series of years, with another year or series of years, in which the means of detection and other circumstances were, as nearly as possible, equal, and to draw a conclusion accordingly. Taking this view, the following statistics show incontestably that Industrial Schools are producing a decided effect in abating crime. The figures have been partly employed for the same purpose in various ways before; but those now submitted come down to a later period, are more complete, and are presented in a somewhat different form. The following table shows the number of persons committed to the prison of Aberdeen, with their ages, during the nine years from 1843-51, ending 30th June each year:—

Year.	Age 12 and under.	13 and under 17.	17 to 20.	20 and above.
1843	42	135	116	477
1844	57	147	123	454
1845	49	145	162	459
1846	43	139	124	424
1847	19	128	139	390
			18 and 20.	21 and above.
1848	19	166	134	493
1849	18	115	119	532
1850	12	113	112	670
1851	11	87	102	524

The Industrial School system came into full operation in May, 1845. Let us, therefore, contrast the three years preceding 30th June of that year, with an equal period ending at the same date this year:—

	Prisoners 12 and under.		Prisoners 12 and under.
1843	42	1849	18
1844	57	1850	12
1845	49	1851	11
Yearly average	49⅓		13⅓

Thus, the average of criminals under 12 for the last three years, as compared with that of 1843-44-45, is little more than a fourth! for each of the last two years it is considerably under that figure. But if the schools have an influence in preventing crime, it must now tell, after six years' full operation, on the class above 12 years of age. Accordingly, the following is the contrast for the like period as above of prisoners committed at the ages of from 12 to 17 or 18:—

	13 to 17		13 to 18
1843	135	1849	115
1844	147	1850	123
1845	145	1851	87
Yearly average	142⅓		108⅓

—A year more is included in the last column; yet the result is marked. Thus, the class beyond children in point of age, yields considerably fewer criminals now than before—a fact which surely proves that some check, whatever it be, is operating at the sources of crime. Can we doubt what that influence is?

But if the young are getting better, the following figures show that the old are getting worse. Coming to prisoners above 20, and taking the same triennial periods, the results are:—

	Above 20		Above 21
1843	477	1849	532
1844	454	1850	670
1845	459	1851	524
Yearly average	463⅓		575⅓

There is a decrease of crime, on the whole, this year, as compared with last and several former years; but does not the above table forcibly show that the proportion of adult criminals, or at least of committals, above 20 years of age, is actually increasing, while that of juvenile criminals is decreasing? This fact is clearly demonstrated (inferentially) by the following table—the last with which we shall, at present, trouble the reader—comparing the year 1843 with that of 1850, in the increase of commitals for the first time and above:—

NUMBER OF TIMES COMMITTED.

1843.	1st.	2nd.	3rd.	4th.	5th.	6th,	7th, 8th, 9th, 11th and 10th	and upwards.	Total.
Males—	305	93	44	35	15	13	11	4	520
Fem.—	125	34	30	11	5	7	17	3	232
1843. Total	430	127	74	46	20	20	28	7	752
1850. Total	492	140	81	52	43	33	67	34	943
Males—	382	89	43	25	18	18	32	10	
Fem.—	110	51	38	27	25	15	35	24	

—We have placed the totals of 1850, derived from adding the two under lines, above instead of below these, in order to bring them into juxtaposition with those of 1843. The results are very marked, especially in committals for five times and upwards, and prove that neither prison discipline nor any other influence deters those who have commenced a career of crime; while the former results indubitably prove that an effective force is operating in preventing the young from entering on such a career. It is, therefore, an eminently wise arrangement to seek "prevention" before "cure," and *to direct benevolent energies specially on the young*. If the gratifying results, so conspicuously and unanswerably demonstrated by the above statistics, shall have the effect of inducing a continued and increasing measure of support to be given to our admirable Industrial School system, we shall consider that our labour in arranging them has been amply repaid.—From *Aberdeen Journal*, of July 23, 1851.

THE ORPHANS.

THE following anecdotes are explanatory of some sad scenes which passed before my own eyes, long before those glorious institutions called Ragged Schools were known in Edinburgh. They are truly sketches from life; the remembrance of some of them has often haunted me like early sorrow, and fallen like dark clouds over my brightest hours.

The morning to which I wish to draw the attention of the reader was a mild one in the dead of winter; the east wind, armed with cutting hail, rushed furiously from the steep narrow closes, or wynds, leading down from the hill-side-looking street called the Cannongate. The drift was whirling wildly around, covering up the faint lights that trembled in the dreary lamps, and heaping snow-hills in a circular piece of ground which formed the entrance to the Cannongate churchyard. This space, in the sunny hours of summer, was used as a play-ground for the children of the Burgh School; in winter, the servant-girls used this break from the street for beating their carpets, etc. Wheeling round to avoid one of the many blinding blasts of snow, I saw on the low wall of the churchyard what I supposed to be a bundle of carpets, which the gossiping maids had forgot to take home with them on the preceding evening. Curiosity led me to the spot. Think, kind reader, of my surprise, when, on lifting the corner of an old tattered shawl, I beheld, locked in each other's arms, two children fast asleep, the one a boy about eight, the other a girl about five years of age. The boy was in rags; his naked limbs were bitten nearly black with the frost; his feet were actually bleeding. The little girl, who had buried her head in the bosom of her brother, sat trembling convulsively on his knee. Hailing the night-watchman, who fortunately passed at the moment, we lifted the poor things

up, and carried them to the watch-house. We were glad to find a large blazing fire in the grate, forming a bright contrast to the storm that raged without. The kind old watchman laid the children on a form before the fire, and began to rub their frost-bitten limbs. This worthy person was well known in the Cannongate,—a great favourite with the children, and of enormous bulk; his portly dimensions, however, were not composed of solid flesh and bone; the truth was, that in his younger days he was successful in capturing a few well-known house-breakers, and as he grew old, and naturally more weak in mind, he was in constant terror of assassination! and as a shield to protect him from the arms of his enemies, he had clothed himself with coats, shirts, waistcoats, etc., ten times more than was necessary for the comfort of the inner man. I felt something like the "joy of grief" glowing within me when I saw the kind-hearted man, like the grave-digger in Hamlet, divesting himself of four or five waistcoats, and covering the bodies of the poor little tremblers before him. The following is the substance of the poor boy's story:—His father had worked in an iron-foundry at the back of the Cannongate. A break had taken place while the workmen were casting. Four or five were dreadfully scorched. The boy's father died in the Infirmary a few weeks after the accident, leaving the poor helpless orphans, their mother having been only three weeks buried. They were left in charge of an old aunt, but she being unable to pay the house-rent, the door was locked against them by the hard-hearted landlord. The boy's story of last night's adventure ran thus:—"When we found the door locked, sir, we sat down on the cold door-step. Wee Jeenie grat (cried) sair, sair, sir, crying, Oh! whar's my mother, whar's my mother, she's lang, lang a comin; tak' me, tak' me to my mother! We never told her that her mother was dead. We just said, sir, that she was away in the country, or sic like; but last night I told her that my mother was in the Cannongate kirk-yard; but she aye grat the mair, sir; so to please her, I carried her to the kirk-yard gate, where she sat on my knee, aye crying for her mother until she fell asleep, and so did I. I dinna mind ony mair, sir, till I found myself at the watch-house fire." These poor things were taken to the Orphan Hospital, and I record with much pleasure the kind-hearted conduct of the Cannongate watchmen, hoping that their brethren of the present day will take an example from them, to be kind to the poor naked outcasts they too often find sleeping in the streets.

Maclagan.

Poetry.

THE SONG OF THE SHOE-BLACK.

I was born—I was bred—in the midst of the dirt,
With nothing for stockings, and rags for a shirt.
I'd never a father, and as for my mother,
She never was sober from one day to t' other.

My "lullaby baby" was swearing and din;
My earliest sweet-meat a mouthful of gin.
Directly I'm able to move on my feet,
To pick up a living, I'm turn'd on the street.

I'm hungry, and often in want of a meal:
So, of course, I must work, or beg, borrow, or steal,
But work there's no getting, for none will employ
A shoeless and parentless vagabond boy.

I meet with companions,—there's PENTONVILLE BOB
Good-naturedly offers to give me a job.
Says he—"There's the pawnbroker's, over the way;
Take the coat from outside—there'll be nothing to pay."

I do as he bids me; he tells me with joy,
He's glad to have found such a promising boy.
And as without money I buy things so well,
He thinks I shall make a good hand at a sell.

So he takes me at once to a kind-hearted gent,
With a beard rather black, and a nose very bent,
Who gives me a shilling, and calls me "good lad,"
And asks if there ain't any more to be had.

The game I continue,—with this thing and that;
To-day it's some boots, and to-morrow a hat:
Though less I keep getting for each thing that goes
To the gent with the beard and the bend in the nose.

The game it goes on, every day after day;
But more gets the trouble, and less gets the pay:
That it comes very soon, as a pleasant relief,
To be sent for three months as a juvenile thief.

When turn'd out of prison—the season is cold—
Of a School for the Ragged I somehow got told.
I think that I'll go there;—if nothing I gain,
At least I'm kept out of the wind and the rain.

At first when I go there I'm ready to laugh;
I turn off the gas and the teachers I chaff;
But as nothing their temper appears to provoke,
I very soon find there's an end to the joke.

The lessons they teach me, I try and repeat,
But my want, as I tell them, is something to eat.
They ask if I'll work; I answer—"Of course;
If I'm fed like a Christian, I'll work like a horse."

So they give me a box, and of brushes a set,
And a bottle of WARREN'S superior jet,
And start me in life in the polishing trade,
By which, ever since, a good living I've made.

And often my memory carries me back,
Comparing myself to the shoe that I black;
I think how the dirt might have stuck to me still,
For want of a little hard work and good will.

So, honour to those who are on the alert
To raise up poor fellows like us from the dirt,
And cause all the rubbings through which we have past
To end, like this boot, in a polish at last.

There is nothing so black, but if pains we bestow,
With something like sunshine will speedily glow;
And though deep in the mud, if exertion we use,
We may walk, very soon, in respectable shoes. *Punch.*

Plans and Progress.

LIVERPOOL RAGGED SCHOOLS.

News from our provincial fellow-workers must be at all times welcome to those who labour at head-quarters in London, both as intelligence of the working of our system amongst other communities, and as sometimes supplying hints for its more effectual application in our own city.

There are twenty-six Ragged Schools in Liverpool, but I have as yet visited only four of them, as the rest are not open during the day. The attendance on the average at each school appears to be much below that in London, but the class of children is essentially that of the outcast and helpless rather than of the criminal.

The endeavours of those who manage these schools are more preventative than curative, but reasoning from the latest statistics relating to juvenile crime in that town, there is no place in Britain in greater need of provision for the pauper delinquents.

The school in Soho Street is well-conducted and deservedly a *model refuge*, a pattern for the Day Ragged Schools of Liverpool, and in some particulars meriting serious attention from those who manage similar establishments in London.

The children are fed at a small expenditure, the premises are far more spacious than could be hoped for in the metropolis, the pupils are not submitted to the contaminating intercourse of criminal playmates, and there is altogether an air of *cheerfulness* which I cannot help thinking peculiar to the place.

I observed with great interest the active, though wholly voluntary exertions of about twenty boys, employed in making paper bags for the use of bakers, confectioners, and grocers. This occupation appears remarkably well adapted for those schools where the industrial classes are but feebly supported, because it admits of considerable division of labour, and the several processes range from the most simple to those which call forth skill and neatness of hand.

The customers supply their own paper. It is then cut by the master according to pattern, and the boys in various detachments fold, paste, dry, and finally paint it with the name of the shop where it is to be used, and when permitted, add a line informing the public where and by whom the paper bag was made and printed.

There is considerable demand for these articles in Liverpool, and feeling assured that there is a very large field in London of grocers and pastrycooks unexplored, I hope soon to introduce the employment into the schools of the Union, and yet I fear that we can scarcely expect in London the same spirit of unpaid industry which prompts these Liverpool boys to work so hard for nothing.

Those who have visited our own Field Lane School on a summer's day must remember the unsavoury blasts of noisome effluvia which the neighbouring offal-factory emits. Now all attempts have failed to enforce the abatement of this nuisance; but I think that if the Field Lane boys could start a brass band similar to that of the Soho Street School in Liverpool, they might soon dictate terms to the proprietors of other nuisances who would not listen to reason.

Before dinner hour, about one o'clock, the boys and girls of Soho Street are assembled in their separate though adjoining playgrounds, and with some allowable pomposity the band steps forward, composed of four fifers, a little fellow with a cornopean, two with triangles, and one with a drum. The music thus produced is creditable to the band, and, as affording both relaxation,

encouragement to exercise, and opportunity for the cultivation of musical talent, it cannot be otherwise than an important element in promoting that vivacity which I before mentioned.

But far more powerful than this must be the healthy tone of Christian kindness which pervades the teaching at Liverpool, and which is (as it will ever be) reflected in the grateful, intelligent, and happy faces of those who learn. At another industrial school I found shoemaking, tailoring, net-making, and carpenter's work, but these not being to me such novelties, I confess that my mind reverted to the paper bags and the brass band.

The unaided bounty of a lady sustains a refuge for girls, which may be termed a Ragged School. But owing to the low rent of houses in Liverpool and other causes, we find this establishment housed in a large roomy mansion, on a breezy hill, with flock-paper on the dining-room walls and marble chimney-pieces in the dormitory. Oh for such a place in Spitalfields!

The two annual reports of the Liverpool Ragged Schools already published, although very interesting to read, are incomplete in their account of the large number of schools now comprised in the Liverpool Union, and I would suggest to the Secretary the propriety of enlightening the Liverpool public as to the rise, increase, and progress, as well as prospects of the Union; and this most succinctly, with that business-like accuracy which commends such a pamphlet to the attention of mercantile men.

I cannot help noticing with surprise and dissatisfaction one very important want in these Liverpool Ragged Schools. It appears that there are scarcely any voluntary teachers who attend on Sundays. To say that the friends of these friendless children are all so over-worked during the week as to be unfitted for Sunday School teaching, will not be sufficient to excuse the many thousands in Liverpool who are not so employed. In London we have a larger number of voluntary teachers (and indeed of children) on Sundays than on week-days, notwithstanding that most of them are at least as busily engaged as our friends in Liverpool can be, and are also generally found besides to be teachers in the regular Sunday Schools.

It is not less for the teachers than for the children that I anxiously hope for an immediate supply of voluntary teachers from the upper classes of Liverpool. Men who read, pray, and praise with ragged children on Sundays are sure to remember them during the week, and yet I must say that everything connected with the schools which I visited in Liverpool indicates constant attention on the parts of the several committees, excellent arrangements, efficient superintendence, and above all, that the salvation of immortal souls has been the primary object of those who are entrusted with the management. Let them take courage and go forward—we, too, receiving fresh energy as we witness the toils which are undergone by others whom the love of Christ constraineth.

Temple. J. M.

THE RAGGED SCHOOL SHOE-BLACK;

OR, WHO KNOWS WHAT HE MAY COME TO YET?

I HAD been to the bullion office of the Bank of England to examine some packages of coin and brilliants that had just arrived per Indus, *viâ* Southampton, and was slowly crossing the area in front of the Royal Exchange, noticing as I walked the innumerable and ever varying countenances of the crowd which streams along from Cheapside through Cornhill and Lombard Street, when just as I stepped upon the pavement which forms the noble esplanade, my attention was drawn to a group of persons standing by the railings directly under the Duke of Wellington's statue. It was some minutes ere I could discover the object that interested them; it was not the heroic figure of the old warrior, nor the noble war horse he bestrode, neither

was it the magnificent portico of the Exchange: pillars, frieze, and inscriptions, were all lost upon them; they were looking down rather than up; they seemed very intent, however, upon something, and I hastened to join them. It is not everything that arrests the busy Londoners at the hour of half-past ten in the morning, especially in that centre of commercial life. A few steps brought me round to the front of his grace, and there, directly under the very countenance of the "great captain," knelt a little lad, whose cap and red blouse, as well as the badge on his breast, told me at a glance that he belonged to a new order recently instituted by the philanthropists of London, the members of which are drawn from the hovels and dens of humanity, but who are destined to become shining, if not illustrious characters in their day and generation; I allude to the "polishing brigade," *alias* the "Shoe-black Society," whose ranks are to be filled from time to time by the most promising and trustworthy pupils of the Ragged Schools of the metropolis. My little friend was quite up to his business; in front of him lay a small box, about fourteen inches by ten, which was surmounted by a block of wood, say four inches high, and shaped something like the sole of a shoe or boot; in this instance a human foot, belonging to a most benevolent-looking young gentleman, was placed upon it, the trouser turned up at the bottom, and "blackie" was polishing away in good earnest; to his left stood the jar of liquid, which, with the box and brushes, formed his only stock-in-trade. The first boot was soon finished, and the trouser replaced; the other was then lifted, the dust whisked away, the blacking applied, and then brush, brush; in a few minutes the process was complete, and the gentleman, well pleased with his improved appearance, after satisfying the artist, was lost in the thronging tide of life that was eddying too and fro this great thoroughfare. The boy replaced his tools of trade, carefully closed his jar, eyed keenly the copper coin he had received, and then stood up to see for another customer. I looked at his box; it bore the inscription on each side, "*For One Penny.*" I read his badge, "Ragged School Shoe-black Society." I viewed his shrewd, yet open and intelligent countenance, as gently yet firmly he put the crowd of youngsters who had gathered too close upon him, back a little; a moment, and a promise of another customer presented itself; he moved up, quick as thought his hand was to his cap, "*Want boots cleaned, sir?*" but the party moved on, the little shoe-black came back to his stand, drew his box and tools to his side, and really looked for the moment as if he felt the dignity of honest toil.

There was nothing in his whole appearance to which you could object; his face had a glow of health upon it, joined to a modest self-respect, which I greatly admired; and as he leaned in his coarse but conspicuous uniform at the base of the Wellington monument, I thought with great interest of his probable fate in this wonderful metropolis of the industrial world. I was not alone in these thoughts; an elderly woman, evidently of the working classes, had like myself been watching the lad at his work, and now it was finished, and she could look upon his face, her mother's heart rejoiced over the young candidate for labour, and less restrained or more enthusiastic than I, she was loud in his praises. "If he is a good boy," said she, "he'll be Lord Mayor of London yet—aye, that he will," she repeated; and, turning to me as I looked on approvingly, said, "He is a good boy, sir, and if all goes on well, who knows but he may be?" "Very true," I replied. "I like his appearance much; indeed his whole manner is very prepossessing." This was said in a low tone, and we were not near enough for the object of our encomiums to hear us. Suddenly my aged companion said to me, "I'll speak to him; who knows but a word from an old woman may be hearkened to? Boys will sometimes take kindly what we say, when they will not listen to men." She started forward, spoke to the lad, patting him on the shoulder kindly and encouragingly, all of which he acknowledged by nodding acquiescence, still, however, keeping an eye to business. She then returned to me, and again

repeating that "he was a good boy, and she was sure he would prosper, and perhaps be yet Lord Mayor of London," went off breathing good wishes and blessings upon his head.

The boy was now alone; I stepped up to him and asked to what school he belonged. He said, "Ratcliffe Highway." How long had the boys been allowed to come into the city? About a fortnight. Had he a father? Yes, but he was very old and decrepid; and his mother too—she was quite helpless. He had been selected from the "Beer Street" Ragged School for his good conduct, and was earning his living and something more in this novel branch of industry. He said Lord Ashley and some other gentlemen had got the Lord Mayor's leave for them to work in the city, and he hoped they should do well.

I hoped so too. I told him that I knew all about the Society; had been present when it was commenced, and was sure neither his Lordship, nor the gentlemen of the Committee, would lose sight of those lads who were persevering and honest good boys. *I begged him to think of that, and to think also that God was his friend for certain,* and then, as my time and his was precious, I presented him with some little gratuity *for himself,* and hastened on my way, greatly pleased with this little incident; and still thinking of the old lady's words, I said half aloud as I turned, at the corner of the Mansion House, to have a last look at my young friend of the "box and brushes," Who knows but the germ of another "Whittington" is to be found in the mind of that poor Ragged School boy? At all events there is heart in him, and hope for him, and whoever it was that raised this lad from poverty and ruin, and set him fairly on his feet in this struggling world, "*he hath done a good work;*" he shall not lose his reward. I would rather be among the number of those who are excavating these living stones from the quarry of degraded humanity, than be entitled to sit down at the turtle and champagne feats of "City dignitaries." Rather be one,

> "Gathering from" the "world's wide forest," "as a floweret from the soil,
> The nobility of labour—the long pedigree of toil."

Timethrift.

SOUTHAMPTON RAGGED SCHOOL.

This school was established in 1849. After encountering the usual difficulties connected with such a work, the Committee are now beginning to reap the reward of their labours, and to see their visible effects in the appearance and character of the children. In their last Report they state that "The great increase in attendance as compared with the last year, proves beyond all question that the school is justly valued by the class for which it was founded, and highly adapted for the end in view; and the Committee are much gratified in being able to give the following favourable analysis from the register of those who have availed themselves of the benefits which it offers to them. The number who have been enrolled on the Day School books during the year is 70, making a total since the opening of 370; the average attendances are as follows:—Sunday School, 100; Day School, 90; Evening School, during the winter, 45. In the course of the year, five addresses have been delivered gratuitously to the parents of the children, which were all listened to with the greatest interest. The Committee feel that the fact of 60 copies of the Scriptures having been purchased by the children, as well as the large sale of the Ragged School Children's Magazine, should not be unnoticed. Twenty-seven boys have been sent to situations—several of them of much trust, and by the kind instrumentality of Alderman Palk, one has been apprenticed.

"Through private benevolence the master has been enabled frequently to feed the hungry and clothe the naked, and no less than 70 articles of clothing have been given away to some of the most destitute, the effects of which are very visible in their improved appearance. Four deaths have occurred during the year, two of which are worthy of notice as they are given by the master:—'Hearing that G. A. was ill, I determined to see him, and having reached the "Rookery," I was soon by the side of my scholar. Amidst much poverty and wretchedness, in the corner of a dirty room,—whose walls had not been cleaned for years, and whose only furniture consisted of a

small table, and a chair without a bottom, lay the little sufferer. He was much pleased to see me, and spoke of the many things he had learned in school, but added, "I shall never learn any more, for the doctor says I shall never get well, but I am so happy." The evening before he died, I asked him if he loved to pray? he replied, "Yes, teacher, the little prayer you taught us in school." "O Lord, give me a new heart, make thy Holy Spirit to dwell in me, and make me a child of God for Jesus' sake. Amen." "And do you think God has answered your prayer?" "Yes, teacher;" and after a struggle for breath, he continued, "I love Jesus, and am constantly thinking on him." After prayer we parted never to meet again on earth. In the morning he departed without a struggle.'

"The other case is that of W. M.; he was cut down very suddenly, being ill only four days. A few moments before he died, casting his eyes upwards, to the astonishment of all around, he exclaimed, 'My Jesus! my Jesus! I see him, there he is waiting for me.'

"The Committee are fully persuaded that the principle and working of the school is most important to the present age, and that the effects will be very fully developed on the rising generation in a higher state of religious feeling, morality, and cleanliness, for it is on the younger portion of the community that the good results are more to be expected—before the baneful and pernicious examples of crime and vice, to which they are subject from their earliest infancy, has seared their consciences and made them indifferent to the service of their Creator and their duty to mankind.

"The appearance of the children, their general conduct and behaviour, as contrasted with what it was at the opening of the school, have excited wonder and surprise; and unquestionably proves the utility and benefit of the institution, and urges the Committee on to more determined and energetic measures in its behalf, as they already in a great measure have realised the Scriptural promise, 'That in due time we shall reap, if we *faint not*.'"

HYMN FOR THE OPENING OF A RAGGED SCHOOL.

GRANT thy blessing, heavenly Father,
Hear us while we pray to Thee;
"Little ones" from earth to gather,
Thine own tender lambs to be.

For His sake alone we're pleading,
Who an infant once became;
And who now is interceding
In His own all-worthy name.

Oh! remember Him who sought us
When we wandered, Lord, from Thee;
With His blood, most precious, bought us,
Cleans'd our souls, and set us free.

Jesus, Lord, Divine and loving,
Thou the stranger, when below,
Save and pity those who roving
Far from Thee, *no shepherd* know.

Look on all—on whom is bending
No soft eye of love—but thine;
Say, thou Saviour condescending,
To the outcast,—"Thou art mine."

Lord, we own, that unavailing
Are our words, without Thy pow'r;
May Thy Spirit, all-prevailing,
Help and teach us every hour.

C. A. H.

The Emigrants' Corner.

We insert two letters, possessing considerable interest, lately received from the Colonies. If the reader keeps in mind the wretched condition from which the writer of the following was emancipated, he will not wonder at the exulting manner in which he sometimes expresses himself:—

Geelong, 1851.

Dear Father,— I received your letter and the two newspapers on the 28th of September last, and I can assure you that I was glad to receive them, for I had been long anxiously expecting to hear from you. I was quite surprised when I read in your letter that Mr. Mounstephen had not received a letter from me, for I sent a letter and a newspaper to him about a week after I wrote to you, I think it was by the *Posthumous*, but I am not quite certain. I also sent a letter to you and to him by the *Jenny Lind*, which was going to Singapore, but she was wrecked on the voyage; so I now take the first opportunity that offers of writing again, and also send a letter to Mr. Mounstephen.

I have read your letter and John's very attentively, and I am sorry that mine was not long enough; but I will try and make amends this time by furnishing you with all the information I possibly can. In the first place I have left Melbourne and am now at Geelong, at work on the "Victoria Colonist," where I am very comfortable, having three nights a week and all day on Sunday to myself, instead of only Saturday night, as it was at the "Daily," though I don't earn quite so much now, for I only make from 35*s.* to £2 per week here, while in Melbourne I could earn from £2. 5*s.* to £2. 10*s.* I am very happy and comfortable out here, and like the country very well; and I expect by the time this reaches you that I shall be married. In the last letter I sent I wrote a description of Melbourne, and I will now try to write it over again, and then furnish you with a description of Geelong. I took an opportunity that offered of sending you a parcel of newspapers by a young man that went home in the *Gitana*, which sailed two or three days ago, who will take it to Mr. Winns to be enclosed in your parcel; and as Jack required a specimen of printing, I enclosed two or three jobs that I did at the "Daily," and I think they do not throw any discredit on your instructions.

I have read Mr. Smith's letter through very attentively, and on the whole it is pretty correct, though not quite, in two or three instances. I have enclosed a paragraph from a "British Banner" that I came across, which gives a correct description of Melbourne and the surrounding villages. In the letter you received, I should have said something about my money, but I did not think it would be of any use writing before I came of age.* So you can send to my uncle Isaac, and tell him to forward it to me through the bank, or you can get it from him and forward it to me yourself, and I shall be much obliged to you. I did not make any use of the letters of introduction as I had never any occasion, but I still have them by me should I require them at a future day. I have not yet found out the Connops, though I have tried all I can; so I wish you would send further direction so that I can find them. I will now try to answer a few of Jack's anxious inquiries, and then finish with a few remarks of my own. There are three periodicals printed in Melbourne:—"Ham's Illustrated Australian Magazine," published monthly, price 2*s.* 6*d*; "The Melbourne Family Journal," published weekly, price 3*d.*; and "The Christian Citizen," price 6*d.*; but you will find an account of all the papers printed in this Colony in a bill that was printed during the procession at the Separation Rejoicings, which is enclosed in the parcel. As for the diary, I kept it about a month, and then gave it up in disgust, as it was the same thing over and over again. And now for Melbourne: Melbourne is about half as big as Leicester, and can boast of three banks, ten or eleven churches, (some not finished,) a hospital, a mechanics' institution, a theatre, a jail, a benevolent asylum in course of erection, and an amphitheatre that is going to be built, some of which are very fine specimens of architecture. The houses generally are only one story high, and none more than two, built of stone, brick, weather-board, slab, and "wattle and dab." As for the inhabitants, they are a complete medley: English, Irish, Scotch, French, Germans,

* He refers to a small legacy, left him unexpectedly by a friend since his departure.

Malays, Chinese, Aborigines. The people dress here much the same as they do at home in the summer time, but almost everybody wears cabbage-tree hats, and you may frequently see a most genteely attired person dressed in the best style, with gold watch and chains, rings on his fingers, etc. They are great lushingtons here, and as you walk through the streets, you constantly hear the following sayings: "Are you going to have a nobbler," "Are you going to stand a ball," "Are you going to shoot," etc.

It is very unsafe to walk the streets after dark, both in Melbourne and Geelong, for there are such swarms of dogs about, and that's not the worst, for there are a great many daring thieves too, who are mostly "old lags" that come from the dust-hole, *alias* Van Diemen's Land, and make but short work of knocking you down, robbing you, and half murdering you—so most people whose business calls them out after dark, carry some weapon of defence; for my own part I have got a short stick, with a lump of lead at the end for the four-legged dogs, and a loaded pistol for the two-legged ones. I have got the perseverance box yet, and you can tell mother that the little box has got more pound notes in it than it ever had before. While I was at the "Daily," I became acquainted with a young man named Bowman, whose father is a settler, and has got a station down in the Western Port, about forty miles from Melbourne, and I have been to the station with him twice, and enjoyed myself vastly there, for I can assure you it is fine sport to go kangaroo hunting and riding wild cattle into the stock-yard to brand them, though the latter is rather dangerous sport, for you have to ride as fast as you can make your horse gallop, up hill and down dale, now jumping over a fallen tree, then dodging under the low branches of another, which nearly sweep you off the horse's back, and suddenly wheeling round a third to head the cattle, and make them go in the right direction, all the time cracking a huge stock whip, with a lash ten or twelve feet long, and keeping your weather-eye open to see that some old bull does not make a rush at you, and tumble you and the horse over together. I had a severe fall myself one day when we were after some cattle, the horse was going at full speed, when he suddenly stumbled and fell with me, but I fortunately escaped with a broken nose, the mark of which I have got now, and expect I always shall have. Bowman is going to get married at the latter end of February, and I am to go to the station with him for a fortnight, where I expect to have some fine sport, and wish Jack and Harry were here to join in it. By-the-bye, I forgot to mention it, but kangaroo tail-soup, and kangaroo-steamer, are first-rate. There are a great many black snakes and diamond snakes in the Bush, all of which are venomous, but they will not meddle with you, without you tread on them, or injure them.

Geelong is not so large as Melbourne, but there is a greater diversity in the scenery, which in many places looks something similar to the scenery at home, while that around Melbourne is a continued series of plains for many miles. I have three afternoons a week here that I can call my own, so I amuse myself by going shooting and fishing, for there are thousands of wild ducks, geese, and turkeys, on Lake Connewarre, and plenty of fine bream in the Barwon, and salmon-trout, mullet, flatheads, and snappers in the bay. The town is built on the edge of the bay, and is in a fine healthy situation, and in ten minutes you can have a fine sea bathe. Mr. Smith in his letter says the water in the bay is fresh, but he has made a mistake, for it is salt. Just about this time bush fires are very prevalent, and at the time I am finishing this letter there is a very large one on the Mountains, on the other side of the bay; it has been burning for three days, and has burned the grass for upwards of fifty square miles, and destroyed a flock of about fifteen hundred sheep. Intelligence has been received in town from the interior that bush fires are very rife, and that in places there is not a blade of grass to be seen for one hundred miles, and sheep have been burned by thousands. I should esteem it a great favour if either you or Jack would write to that young man that came down to the depôt with us when I sailed, and write a short prefé of this letter, just to let him know how I am getting on, and send my love to him. I must now close my letter, for I have got nothing more of interest to say to you—give my respects to all inquiring friends, and tell mother, Jack, and Harry, that I send my best love to them, and should like to see them all out here, and accept the same yourself, hoping to hear from you soon.

I remain, your affectionate son,

A. S. W.

P.S. I see by a Sydney paper that the "Saxon" was burnt on a voyage to Port Natal.

The writer of the following has unfortunately become a sufferer from the extensive Bush fires above referred to. The industry and prudent forethought which he has manifested is highly creditable to himself, and gives encouragement to hope that, notwithstanding his misfortune, he may yet occupy a respectable position in society:—

Geelong, Port Philip, Australia, Feb. 19th, 1851.

My dear Friend,—'Tis with feelings of a melancholy nature that I now pen these few lines to you. I have written several times, but have received no answer to any of them, which has created great uneasiness about you all; for I often think something serious must have happened to some of you, or I should have heard from you. As soon as you receive this write to me to allay my fears. All I can say of myself is that I am doing very well, but I have been very unfortunate lately. I work hard, but misfortune seems to frown on all my efforts. I stopped in the Bush for eighteen months, and brought £40 into town, and bought an acre of land, and built a four-roomed cottage, which I thought would bring me in 14*s*. per week rent; and so it would, but on February the 8th there were some terrible bush fires, which swept the whole of the farms for fifty miles, and my cottage among them was completely burned to the ground. The distress of the poor farmers was horrible to behold, but by the kindness of the inhabitants of Geelong, who gave great sums to alleviate their sufferings, £3,000 was raised in one day, and they are raising large sums daily; and I feel my loss severely; but in other respects I am better off now than ever I was in England, or ever should have been. I can always find plenty of employment either in town or country. I am greatly respected by all who know me. Thank God, I am rich in a good name, but poor in pocket. When I say poor, I do not mean as I was at home, for I am not without a few pounds, thank God; but you must remember that I live in a land where every sober and steady man has got money in the bank; but, please God, I shall soon retrieve my loss. I sincerely hope to come to Old England to see you again. I feel that I must, if I go back to Australia again. I am now learning the bricklaying, for I feel that the trade will be worth money to me when I have learned it. At first I repented emigrating, but I soon learned I was better off. I have seen much of the country. I keep a log. I only wish I could send it you; I will if human contrivance can do it; every word of it is truth, so that you may rely on it. Melbourne, the capital of Port Philip, is getting quite a large place. Give my compliments to Mr. Shellum; tell him that I am still learning, for since I have been away I have found that the advice he always gave was good, though then I paid no attention to it. JAMES CHARLES W——.

[To be left at the Geelong Post Office.]

Editor's Portfolio.

SILENT INFLUENCES.

WE do not always understand how powerful these are. When some incident occurs to remind us of it, or some noticeable illustration of it is given in our experience, we are startled for the moment into surprise and awe. Our ordinary life seems wonderful and fearful; it becomes invested upon the instant with an immeasurable responsibility. A parent lets fall a remark before a thoughtful and sensitive child, which arrests his attention. It may have been merely the tone in which it was uttered, or the peculiar collocation of its words, or some equally insignificant circumstance connected with it makes him notice it, and the parent has no idea that he has noticed it. He hardly thinks of it indeed again, but loses it again in the instant rush and press of life. But it sticks for some reason in the child's thoughts, and will not out; and years after, it is freshly remembered. A whole system of action and belief has sometimes been drawn out of such a remark, and the destiny has been shaped by it. A man of cultivation and social attractiveness, especially if he hold some position of influence and distinction, as a journalist, a statesman, a professional man, is often little aware—because he has strangely forgotten the days of his boyhood—how wide and permanent are the influences he

leaves upon the society he passes through. What he says may not be remembered; but what he is, will be. Many think of him with pleasure, and with a secret wish to know him and be guided by him, of whom he does not think at the time.

SOWING AND REAPING.

UNDER the government of God there is a blessed inter-dependence of sowing and reaping—there is a sure connection of cause and effect, although often at wide intervals. In the spiritual husbandry of God's vineyard, there is a mutual interchange of work and reward. One generation or set of men labour, and a succeeding generation entereth into their labours; and the reward of those that sow in one age is the harvest others reap in the next. They do not always reap who sow; but that precious promise, "He that goeth forth with weeping, bearing precious seed, shall doubtless return again with rejoicing, bringing his sheaves," is fulfilled thus: They return from sowing at one time, with sheaves of harvest which they or others have sown at another, it may be a long time ago; and the foot of the sower treads upon the heel of the reaper.

Sooner or later, but ever in the great Husbandman's good time, the seed sown beside all waters is sure to come up. The world's great Owner has ever an eye upon his seed. It is ours to go forth and sow, to sow in hope, to sow in tears, but never doubting that we, or others in our stead, will in due time return with rejoicing, bringing the sheaves with them.

When there comes over the land a general and mighty revival of religion, then it will be seen and acknowledged how much the humble country pastors, and colporteurs, and tract-distributors, and faithful Sabbath School teachers, have had to do with bringing it to pass; when others will enter into their labours, whose arms shall be heavy with the golden sheaves of a spiritual harvest, for which the seed is even now being sown.

"Though seed lie buried long in dust," and you may think it wasted and decayed, it is never lost. If not on this side of the grave, it *shall* spring on the other, and thou shalt be RECOMPENSED AT THE RESURRECTION OF THE JUST. Work on, work ever; hope on, hope ever, for thy reward is sure.

AFTER FRUIT.

IN a small village in Suffolk lived a labourer and his wife; they had one son, a soldier in India; he left them when a young man, and many a time have I listened to the old woman's joyous anticipations of her son's return; he did return, a man young in years, but old in wickedness, wounded, a cripple, and invalid for life, and indeed it was thought his time here would be short; however, he gained strength, and with the partial restoration of his health, it became evident what his previous habits had been, and I fear his parents had but little comfort in his return; it pleased the Almighty that his bodily sufferings should be protracted for a long period. I think he came home in 1839 or 1840, from that time till 1847 he continued in the same hopeless state of both mind and body, occasionally when very ill appearing repentant, but again relapsing to his former careless state, he grew weaker, so he was not able to walk about the neighbourhood as he used to do, for lame as he was he had contrived with the help of a stick to get about; at this time he used to add a little to his pension by working as a tailor for the labourers. During this period he was visited by the minister and other people; two young ladies, sisters, living in the place, were very grieved at his ignorant state. and used to read and talk with him; he professed great respect for them, but they looked in vain for any sign of the new birth unto righteousness; they both, I think, felt that he loved the "messenger and not the message," and both were called away before the good seed had taken root. Several years afterwards he told me, he was one evening standing in the road quite tipsy; one of these young ladies passed, and said to him, "Tom, I do not think I can ever speak

to you again, I am so grieved to see you thus;" he said he thought nothing of it then, but he never saw the lady again, she died a few weeks afterwards.

In the summer of 1847 I called at the cottage, and in the course of conversation he expressed a wish to learn to read; he said he had, years ago, many opportunities of learning, and he knew his letters, but when in health he never cared to learn, but now if he had a spelling-book he thought he could teach himself. I procured a common child's spelling-book, with easy lessons from the Psalms and Testament in it; in a few weeks he had managed to learn well enough to read these lessons, and could understand what he read, and spoke of the pleasure it gave him to be able to do so, and how earnestly he would recommend every one to learn if they had opportunity. He gradually became a changed man in outward manners, and I trust the inner man was changed also; he gladly welcomed the visitors who would read and converse with him. In the following winter he kept in bed from, I think, January to April or May; he was a great sufferer, very patient and cheerful, and when able to sit up in bed, would sew, making bed quilts of pieces of print, and embroidering little pieces of cloth to make mats or pincushions; he had learned how to embroider in India of a native tailor belonging to his regiment, and curious birds and flowers would he fashion truly un-English; these were given to those people who visited him, and very gratefully were any little odd bits of cloth or floss silk received by him; he was ingenious and neat in his work, and beguiled many a weary hour with his needle. When he came down stairs after being in bed all winter, he appeared more refined and chastened. He looked on the beautiful trees and green meadow in front of his cottage with a different eye, admired their beauty, and spoke of them as the work of God. He said he could see the hand of God in every event of his life, said how differently he felt years ago, now he had a Saviour to look to, and if he were ever well enough would tell that Saviour's name and all he had done for him to other young men living in wickedness; he was never able to do that, but he lived long enough to show to all who saw him what wonderful work had been done in him. He delighted to hear the Gospels read, entered vividly into all the narrative parts, and after hearing them would appear as if the scene was before him. I recollect once after reading the 20th and 21st chapters of John to him, he said to his mother in the night, "I have been thinking of what Miss B. read to me about Jesus supping with the disciples, and I think ere long I shall be one of that glorious company." He was at this time extremely deaf, but still I could make him hear for a short time, and used to be struck at his good memory and clear perception.

Two days before his death he sent for me to bid me good-bye; he was much exhausted by coughing, but was able to welcome me, and asked me to read and pray with him; afterwards he told me how he valued that spelling-book, he had read the lessons in it so often that he was quite impressed with the truth of those simple words, and added earnestly, "I look upon that book as the means of bringing me to God; I never should have known my own sinfulness but for that." I was surprised at the earnestness of his words and manner, but it taught me that God does not despise any instrument however humble, that leads a sinful being to himself, neither do we know how the giving of a book, or the teaching of a lesson may be blessed. Oh! let all who can, and surely all may do something for another—let them never be discouraged at the small means they have, or be faint-hearted because they see no present fruit. "Let us never weary in well-doing, for in due season we shall reap if we faint not."

I saw the poor man once more; he was then very feeble, but said in answer to a question as to how he felt, that all was peace, and he felt his Saviour with him.

His death took place in May, 1849; he had a long and suffering illness, but during the latter part of it, frequently expressed his sense of mercy granted in thus being permitted time to seek that Saviour whom he had so long neglected.

M. B.

The Children's Gallery.

THE BOY THAT WISHED TO LOVE HIS NEIGHBOUR.

"MASTER," said a boy at a Ragged School, "can you tell me who is my neighbour?"

"Why do you want to know that, Will?" said the master, smiling.

"Because, sir, I have been reading this chapter," Will answered; and he pointed to the Gospel of St. Luke x. 27, and read the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."

"Well, what troubles you in that, my boy? Which of these two commandments do you think it wisest to keep?"

"Why, sir, that is what I was thinking about. Sometimes one does not feel to love God at all—one forgets somehow; but when one comes to think about God, and about his goodness—how he keeps us every moment of our lives—above all, how he gave his Son to die for us—why then——."

"Well, my boy, what then?"

"Why then, sir, we can't help loving God, bad as we are—we can't help it; so I can understand that commandment, sir; but I don't quite understand the other, about loving our neighbour as ourselves."

"And why not?"

"Because my neighbour is a very bad one; the wife gets drunk and quarrels with her husband, and lets the children run into bad ways; and the man swears, and uses dreadful language: do what I can, sir, I can't love them, and I don't like to keep company with them."

"And do you think, Will, that God gave us this commandment knowing we could not keep it?"

"No, sir, I don't think that."

"Well, let us think how it is to be kept. First, do you think it would be right for you to keep company with the bad neighbours you have? Think of some other text of Scripture that advises you against such companions."

"Evil communications corrupt good manners," said Will. "My son, enter not into the path of the wicked, and go not in the way of evil men."

"Yes," said the master; "and, as Scripture cannot contradict itself, you see that to love your neighbour as yourself must mean something quite different to making companions and friends of the ungodly and ill-conducted. Well, as it does not mean that, let us see what it does mean; let us see how our blessed Lord himself expounded it. When the young man asked him the very same question you asked me, what did he answer?"

"He told a parable about a man being robbed and wounded by thieves," said Will Morrisson; "and how a priest and a Levite passed by without helping him, and how at last a poor Samaritan came and helped him."

"And who did the young man think was neighbour unto him that fell among thieves?"

"The man that had pity upon him," said Will.

"Yes; and does that show you who is our neighbour?"

"Any one, I think, that we can show pity and kindness to," said Will.

"Just so," said the master. "That wretched woman who is your neighbour one way, because she lives next door to you, should only be considered your neighbour, in the gospel sense, when you can do her any manner of good, by word or by deed. Were you to seek her company, or that of her children while they were rioting in sin, or offending God by gross language, you would break the Scripture precepts instead of keeping them. But if you saw them in misery, sickness, or suffering, you would obey the gospel precept by going to them, and trying to relieve them. You would wish others to act thus by you, and by acting so you would prove that you loved your neighbours, in the gospel sense, as yourself; because what you would desire to be done to yourself you tried to do for them."

"But, sir, I have nothing to give, and I could do little for any one; so I don't know how I am ever to practise that commandment."

"My boy," said the master, "you have doubtless often heard the saying,—'Where there is a will there is a way.' You know it was the servant who had only received one talent who would not use it in his Lord's service. Now, it is likely you have only got one talent to use in the way of practising this commandment; but, if so, remember to use it. You cannot do much perhaps in tending

the sick, or feeding the hungry, or clothing the naked; because your time is not your own, and you have barely food and clothing enough for yourself. But you can give a kind word instead of an unkind one; you can set a good example instead of a bad one; you can breathe a prayer instead of uttering a reproach. Above all, remember that if you love God yourself, the best way to show love to your neighbour is to use every means that may be in your power to make others love God also. So remember, Will, that every one to whom we may do good, whom we can comfort, or relieve, or improve, is our neighbour; that what we do, be it much or little, is accepted by Christ as the cup of cold water, given in the name of a disciple, provided it be done in love and in faith, for his dear sake: that every time we refrain from speaking an ill word of any one, recollecting that we should not wish any one to speak such an ill word of us, we are trying to practise the command to love our neighbour as ourselves; and every time we feel God's love and goodness, and seek to bring others to feel the same, we are practising that command just as much, nay a vast deal more, than if we gave all our goods to feed the poor."

It was long after this conversation that a circumstance occurred which appeared first to explain it. I am going to tell what that circumstance was. Will Morrisson was put to a trade; he was an out-door apprentice. His parents were poor; but the boy had been sent to school, and was able to read and write well. He had got a Bible at the evening school, which he still went to. After the conversation I have related, his parents observed that Will was in greater haste to go out on evenings than he used to be. As soon as he came from work he washed and cleaned himself, took his Bible off the shelf, buttoned his pocket over it, and went out. They remarked that it was too early to go to the school, and besides that the school was not held every evening; but yet every evening Will put his Bible in his breast and went out. Curiosity led some one to watch where he went. He was followed; and where do you think he was found?

In a poor room a young girl lay dying of consumption; and Will Morrisson sat on a box in that room reading the Bible to the dying girl, who could not read it for herself. He had wished to know who was his neighbour. He had found who was his neighbour. He had wished to practise the great commandment to love his neighbour as himself. He had found a means of practising it. Where there was a will there was also a way. He wished to love his neighbour as himself; his Bible was dear to himself, and so he shared his treasure with one who needed it. He knew that Christ gave the words of eternal life, and he brought those words to the dying girl that she might have hope in her latter end, because some of Christ's words of life are these—"Him that cometh to me I will in no wise cast out." "He that believeth in me, though he were dead, yet shall he live." "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Thus did Will Morrisson try to practise what he knew. It is a fearful thing to know, and not to practise; for he who knew his Lord's will and did it not, shall be beaten with many stripes. And the poorest, and lowest, and most ignorant can find some means of practising the precepts they are taught in the gospel. It is still more fearful to know what is right, and continue to do what is wrong. If you have no other way of showing that you love your neighbour, you can show it in one of the very best ways; that is, by a good example. That is the way Christ himself pointed out when he told his disciples to teach the world by their good works to glorify their Father in heaven. It is God alone who can enable us to do good and to be good. It is by depending on his strength, and asking constantly for his grace, that we can hope to endeavour to keep his two great commandments—to love God with all our soul, and mind, and strength; and to love our neighbour as ourselves.—*Child's Companion.*

TRUE SYMPATHY.

"Be ye kindly affectioned one to another."

Two twin sisters, of thirteen years of age, were induced to go to a Ragged School lately opened in the neighbourhood. They could not read even the letters, were very wild, and of quarrelsome unforgiving tempers, often threatened to leave the school, owing to quarrels with some schoolfellow. At the end of a year they could read in the Testament; one of them soon became a monitor of the younger classes, was amongst the most cheerful and intelligent of the girls, and remarkably grateful for the benefits of the school. By saving a few pence she was

able to obtain some of the clothing made in the school, and sold to the children at half-price, and was thus greatly improved in neatness of appearance. After a time, the mother was ill and died; the poor girl came back to her school as soon as she could, but very destitute of clothing. Her schoolfellows perceived she kept on an old cloak, because she had no frock; it was entirely worn out. One girl immediately said she had a spare old frock at home, and would give it her. It was then discovered she had no petticoat, on which several girls offered to subscribe their pence to get her one of the petticoats made and sold in the school. This was no suggestion of the teachers, but the fruit of good seed duly sown. "Be not weary of well-doing." "In due season we shall reap, if we faint not."

Intelligence.

KING EDWARD RAGGED SCHOOL.

A Ragged School Excursion. — A rather novel excursion took place lately, in connexion with King Edward Ragged School, Spitalfields, to Upton Park, the seat of Henry Edmund Gurney, Esq., at whose express invitation and expense it was undertaken. The children generally appeared very clean, some being provided with new garments for the occasion. No fewer than 420, under the superintendence of the indefatigable honorary secretary, Mr. H. R. Williams, and twenty or thirty teachers, proceeded by railway train to Stratford, whence they walked to Upton Park, where they were regaled by a plentiful supply of bread and beef, and at a subsequent part of the day, with currant loaves and plum-cake, milk, etc. Arrangements had been made by their benevolent entertainer for their amusement, and facilities were afforded for various healthful games. Mr. and Mrs. Gurney were in the grounds nearly the whole of the afternoon, and several of the surrounding gentry came to witness the unusual scene, at which they expressed both astonishment and gratification. The party returned in the evening in good order, and no accident or unpleasant incident occurred to mar the enjoyments of the day—a day unparalleled in the history of these children of poverty and wretchedness. Indeed, so well satisfied was Mr. Gurney with the conduct of the children, that he promised them a similar treat next year. Could the most sceptical as to the beneficial results of Ragged Schools have witnessed the proceedings of this day, his doubts must have been entirely removed. Five years ago it would have been considered almost as practicable to have conducted in safety and in order 400 criminals just liberated from the cells of our prisons, as the same number from this school; for at that time the teachers were often in jeopardy of bodily injury, and were received with every mark of annoyance; but notwithstanding the difficulties they have had to contend with, particularly in not having a suitable building to carry on their operations, by kindness, united with firmness and perseverance, they have not only reduced them to a considerable degree of order, but have imparted much valuable instruction; and not a few of those once degraded outcasts have been elevated to situations of comfort and respectability, and give promise of becoming valuable members of society.

DOLPHIN COURT RAGGED SCHOOLS, DORMITORIES, AND HOUSE OF REFUGE.

The usual quarterly meeting of the supporters of this institution, which is one of the earliest of the Ragged Schools, was held on Tuesday evening, September 16th, at Union Hall, Artillery Street, Spitalfields, and was most numerously attended.

The Rev. H. Allen presided; and said that the great movement of Ragged Schools was destined to have a long day, because its merits were admitted; and, unfortunately, the necessity for that movement was likely to exist for some time. Every Ragged School that was established gave rise to other kindred schools in various localities. It was an important adjunct to the missionary, as it was the means of developing the necessity that existed for his exertions. He would not attempt to refute objections that had been made to this Christian effort to extend and give permanence to the truth and the practice of morality and religion. They might rest assured that the Ragged School movement had effected an amount of good beyond what some of the most favourably inclined towards it ever anticipated. He asserted, from personal knowledge, that there were few ministers in their respective spheres who effected so much good with a limited agency as that movement had accomplished. He was happy to say that there was an union amongst all sects of religion in promoting the movement and disseminating the fundamental truths of Christianity, without reference to particular dogmata.

Mr. Jackson (City missionary) then addressed the meeting, and from his personal experience, *ex officio*, bore testimony to the necessity for, and the utility of, these institutions.

From a document distributed at the meeting, it appeared that the institution was established in 1845, and in addition to imparting instruction, it had endeavoured, and with success, to carry out industrial training, and to minister to physical requirements. For the last three years 14,000 meals were given to the children frequenting these schools. At the free day schools 180 attended daily, and received a dinner twice a week in winter and once a week in summer. The average attendance at the free evening schools was 100 children and adults of both sexes. The Sunday School was open to all, and clothing was lent to 70 who attended public worship twice on each sabbath. The free dormitories and the house of refuge had been of considerable advantage to the locality, by rescuing from the lowest depths of depravity some of the degraded population of the district, and providing them with situations by which they were enabled to support themselves by industry. Several authenticated cases in support of these statements were cited.

The meeting was addressed by several speakers, who urged the claims of the institution in eloquent terms, and the proceedings terminated with a vote of thanks to the chairman.

Original Papers.

RAGGED VISIT TO THE GREAT EXHIBITION.

About a month after the opening of the Crystal Palace, we received the following suggestion from a devoted friend of the Ragged School movement:—"The Great Exhibition is now the subject of conversation among all classes, and thousands daily crowd to see its wonders. The children in our Ragged Schools cannot pay to go. But is it not possible, should a day be set apart for them to see it, that among the many who would gather there, there might be some minds which would be greatly benefited by the visit? It might be, in some cases, as putting a match to the tinder, and in future days such would date their success and prosperity to the ambition which fired their spirits in the Crystal Palace?" Similar suggestions were afterwards received from other friends and teachers of the ragged flocks, and, for a time, some fondly hoped that if application was made to the Commissioners, they might relax their rules for once, and allow the ragged regiments to go in "scot free." Application was made accordingly, and great disappointment felt when the proposition was negatived. The Shoe-Blacks went in a body, paid for their admission, and were highly gratified; but to defray the expense of even the most deserving from so many schools, seemed all but hopeless. At length the Noble Chairman of the Union suggested that a small fund should be raised, sufficient to reward about five hundred of the most exemplary pupils, who should be selected from the schools according to merit, and in proportion to the average numbers. The proposal was announced by an advertisement in the *Times*, and in a few days an amount was received sufficient to send six hundred and fifty scholars and eighty-two teachers. The latter, of course, accompanied the children in order to insure propriety of conduct. It is not often that inconvenience is experienced in Ragged Schools from an oversupply of meritorious pupils, but in several instances the prizemen so far exceeded the number of prizes, that, in order to prevent discouragement, and evil arising from intended good, the local friends, at their own expense, gave a "free passage" to nearly an equal number.

Great preparations were made for the occasion. There were no purchasers of new garments, nor much money expended on the outfits; but some articles were begged, others borrowed, and every available means adopted for improving the outward appearance, and attaining a degree of respectability. Not a few clothes were washed for the first time, and hands and faces bore striking marks of an unusual measure of sanitary care. In some cases they were assembled at school before seven in the morning, where they met with their teachers and guides, who commended them to God in prayer before commencing the journey. Neither accidents *nor offences* occurred to mar the enjoyment or stain the character of the juvenile visitors. Each countenance seemed to be lighted up with a joyous gratitude. An unusual degree of self-respect was manifested, as if they felt themselves to be somebody, and not the mere disjointed, driven-away units which they once were. Of the beneficial effects of the visit we cannot speak, for, like the general

results of the Exhibition upon society at large, they are yet future. Doubtless, the recollection of that "day of days" will linger in many a memory, and in some may germinate, grow, and ripen, where least expected. Be this as it may, there is one result on which we can reckon with certainty, and which, to our mind, is of the highest importance. Increased feelings of gratitude have been fostered among the poor, and a new proof afforded them that many of their richer neighbours are their truest friends. A thousand children, on their return, telling of the wonders they had seen, could not be forgetful of the kindness of those through whose bounty they were there; nor will the good effect be lost upon themselves and parents for many days to come.

The Exhibition is closed, and we are grateful, for peace is still within our borders, and prosperity within our palaces. We are still free from the dreaded evils of famine, war, and pestilence. Thousands of visitors have reached our shores from other lands—only to admire and to bless us. Amazed at the prosperity with which our God has favoured us, their language has in substance been, "Surely he hath not dealt so with any nation." To Him alone do we owe our mercies, for "unless the Lord keep the city, the watchmen watch in vain." We are sensible of this—we *are* thankful; but how is this gratitude to be *shown?* It must not—*cannot* evaporate in mere sentiment. Is it not meet that it assume a practical form, and that the feelings of our hearts should be manifested in renewed deeds of mercy? Might not an *Exhibition thankoffering* be raised, amounting, at least, to *one* day's receipts at the Crystal Palace, and devoted to the erection of a spacious refuge for the outcast juvenile poor? What more acceptable offering than this to Him who is ever ready to hear the cry of the needy, and stretch out a hand to help them? How fitting a time for achieving a most desirable object, which has become almost indispensable to the success of the ragged movement in London, and which, by a little system, a little effort, and a very moderate stretch of liberality, might easily be accomplished!

Suppose the sum required for the erection of a *plain* and *commodious* building was £3,000; why, the whole amount might be placed in the hands of the treasurer during the Christmas holidays. The children of our Sabbath Schools have done much for the heathen abroad, but they have scarcely been taught even to sympathise with their perishing outcast neighbours at home. Might not this be a fitting opportunity for drawing their attention to the subject? If three thousand seven hundred collecting cards were issued, and put immediately into use by children and our other friends from this time to the second week of January, a return, something like the following, might *at least* be expected:—

100	Cards returned, containing	.	.	.	£5	0s.	0d.	each.
300	"	"	"	.	.	.	2	0	0	"
500	"	"	"	.	.	.	1	0	0	"
500	"	"	"	.	.	.	0	15	0	"
300	"	"	"	.	.	.	0	10	0	"
1,000	"	"	"	.	.	.	0	5	0	"
1,000	"	"	"	.	.	.	0	2	6	"

This, with the addition of a few larger donations, would complete the amount, and a work would be done which would give a greater impetus

to the Ragged School movement in London—by erecting a central refuge for the local Institutions—than the majority of our readers are prepared to imagine. In Edinburgh, a similar institution—for its *hundreds* of juvenile outcasts—is maintained upon a scale, extensive and efficient—worthy of its large-hearted projector, and of the enterprising intelligence of "Modern Athens;" *surely* we are not unreasonable in asking for one of equal magnitude for the *thousands* that are perishing in the metropolis of England.

Having laid before our readers a scheme, simple and manageable, we trust they will view it in a proper light, AND IMMEDIATELY SUBMIT IT TO A PRACTICAL TEST.

PUBLIC NURSERIES.

THE scenes of squalor and wretchedness so common in large towns, present not a more painful feature than the miserable condition of the poor helpless infants. They are a class of sufferers unable, in the usual way, to plead their own cause, or make one successful effort for deliverance. With the first moments of their existence they commence a struggle for life, which, in many cases, is of short duration. The coveted blessings of "health and happiness" belong not to them, for everything around them threatens disease and death. The air they breathe, the food they eat, the hovels in which they live, all threaten their speedy extermination. Scarcely can we enter a court or alley without observing some such feeble victim sitting, dull and listless, on a wretched door-step, its clothes and skin coated with filth, and its features painfully expressive of debility and suffering. Now and then it utters a fretful cry, but, as if fully conscious of the vain endeavour, it speedily settles itself down again into a dozing stupor. The girl who has charge of it, if such there be, is romping in an adjoining court, and perhaps her absence is to be preferred to the rough handling and cruel treatment to which she subjects the sickly sufferer. Its mother left home in the morning, either to sell things in the streets, or labour for the scanty measure of comfort it receives, and will not return until evening. Therefore the poor, diseased, neglected creature, must pine away the weary hours, unsoothed by sympathy, bereft of every blessing, and especially that which, to childhood, is "a sovereign balm for every wound"—a mother's tenderness and love. It may not long survive the conflict, and few will mourn at its death, for even its unfortunate mother will feel happily relieved from those parental duties which she could not perform.

Such is the fate of thousands of these helpless creatures in this wide metropolis, and certainly they claim a larger share of our humane consideration than they have yet received. They have broken no human law, they have stolen no man's goods, they have entailed no expense upon the country or the state, and from their very innocence might we not form for them a stronger plea? But in the above remarks we have not stated the worst features of the case. From a small work*—we believe from the pen of Mr. Hobhouse—it appears that the amount of suffering and mortality inflicted upon our infant population *by artificial*

* *Public Nurseries:* Parker, West Strand.

means is fearful to contemplate. Speaking of infant mortality among the children of the poor, he says:—

"From a table, drawn up by Mr. Clay, showing the comparative mortality of the different classes in Preston, it is found that of every 100 children born among the gentry, 91 reach their first year; of every 100 children born among tradespeople, 80; whilst among the operatives, only 68 survive so long. To exhibit the same contrast in another point of view, the same gentleman made a careful analysis of the deaths occurring in Preston during a period of six years. The different proportions that deaths under five years of age bear to deaths above that age, among the various classes of society, is shown in the subjoined table:—

Classes.	Number of Deaths.		Proportion of Deaths under 5 to those above 5.
	Under 5.	Above 5.	
1st. Gentry	26	122	1 to 4.7
2nd. Tradespeople	282	482	1 to 1.7
3rd. Operatives	4,443	3,574	1 to 0.8*

So that, Mr. Clay calculated, if the infant population of the working class could have been reared amid the advantages of food, air, attention, etc., which are afforded to the offspring of the upper class, during the last six years, 3,034 children would have reached five years of age, who, as it is, have been prematurely swept away by disease. Neither does this statement of the deaths adequately represent the amount of evil awaiting the children of the poor. It is a lamentably well attested fact, which cannot easily be reduced to a tabular statement, that of those who survive infancy many become rickety and deformed, many idiotic, and very many are stunted in their growth, and have their constitutions permanently enfeebled by disease."

On the system of drugging adopted by hired nurses, we meet with the following startling facts:—

"One of the chief evils produced by the children being left under the care of hired nurses, is the temptation which it sets before those nurses of dosing the children with some narcotic, in order to perform their task with as much ease to themselves as possible. The nurses are very frequently laundresses or superannuated old women, who, from occupation or indolence, are induced to secure as much leisure as possible to themselves, at whatever cost to the children. Many of the druggists show great reluctance in admitting that the practice prevails to any extent, although, while they deny the fact, their shop-windows are crowded with announcements of the medicine under various names, such as Godfrey's Cordial, Mother's Quietness, Soothing Syrup, etc. Many, however, give evidence as to the very large quantities constantly sold. In Ashton, fifteen druggists sold on an average about six gallons per week of these preparations. In Preston, twenty-one druggists sold in one week sixty-eight pounds of narcotics, of which but a very small quantity is stated to have been for the use of adults; indeed, it appears a mistake to suppose that laudanum is frequently used as a stimulant instead of spirits by older persons in manufacturing districts, for medical men say they know little or nothing of such a practice. A calculation of the quantity of Godfrey sold in Preston

* Health of Towns, First Report. 8vo. p. 174.

gave an allowance of half an ounce weekly to each family, supposing that 1,600 families were in the habit of using it.

"In Ashton, and probably in Manchester, many of these preparations are sold at the public-houses, and in small general shops. On market-days, the people from the surrounding neighbourhood are much in the habit of coming to the druggists' shops for pennyworths of Godfrey for their children.

"Godfrey and similar medicines are made in different proportions by different druggists, generally Godfrey contains an ounce and a half of pure laudanum to the quart. Infants' cordial is stronger, containing about two teaspoonfuls to the quart; and occasionally paregoric, which is one-fourth part as strong as laudanum, is used. The stronger it is, the faster it is sold. The dose is from half a teaspoonful to two teaspoonfuls; but if the woman finds that the effect of this diminishes as the child gets used to it, she increases the dose. Often, too, she will come to the druggists and buy pennyworths of Godfrey; after a time she will return, saying this is not made so strong as it used to be, and she must have something better; then as the child gets still more accustomed to the drug, she determines to make the stuff herself, and for this purpose buys aniseed, treacle, and sugar, adding as much laudanum, or, if that is too costly, as much crude opium as will serve her purpose.

"One poor woman, who had sold Godfrey in a general shop, on being asked whether she used to sell it, said, 'Oh yes, we used to make it and sell for children when they were cross, but the people did not think ours was strong enough.' 'What did you make it of?' 'We took a penn'orth of aniseed, a quarter of a pound of treacle, and a penn'orth of laudanum, (a quarter of an ounce;) then we stewed down the aniseed with water, and mixed up the whole in a quart bottle.' 'And so this stuff was too weak?' 'Ay, that it was. I could have sold it fast enough if I had made it stronger, but I dare not do it for fear of getting into trouble.' 'Did you ever give it to your own children?' 'Yes; but I never put a penn'orth of laudanum into the bottle, I give it to them out of.' . . .

"Many of the druggists speak of the pernicious effects of these doses, and say that it is very easy to discover when they have been administered, by the condition of the child. One made the rather significant remark, that he had known a great deal more Godfrey given formerly than there was now, for coroners' inquests were a good check."

The remedy which the writer proposes for these evils is the formation of public nurseries, similar to those called *crèches* in Paris:—

"In that city the evils resulting from the neglect of children have been so strongly felt, that of late years an attempt has been made to apply some remedy to them by means of the establishments in question. These are institutions where children under the age of two years are received for the day and placed under the care of efficient nurses, who are superintended by medical men and lady visitors. It appears, from the statistics of various *crèches* in the year 1846, that the average cost of each child there was not more than the mothers used to pay to the hired nurses, who formerly took charge of the children—*i.e.* about 7*d.* a day; and for this the child receives many superior advantages, such as airy rooms, good food, medical superintendence, generally washing, and sometimes little luxuries, such as small playgrounds and balconies."

The opening of the first of these institutions, and some of its results, is thus described by M. Marbeau, the benevolent founder:—

"The superior of the *Sœurs de la Sagesse* provided, near the house of refuge, which is under her care, a very humble place, but which sufficed for our first attempt. This place was put at our disposal on the 8th, and on the 14th of November our *crèche* was opened. Its furniture consisted of a

very few chairs, some baby chairs, a crucifix, and a framed copy of the rules of the establishment. The cost of its fitting-up was barely 360 francs (nearly 15*l.*) At first, there were but eight cradles, but charity soon furnished means sufficient for twelve; and linen was plentifully supplied. The superintending committee chose two nurses amongst the poor women out of work; both were mothers, and worthy the confidence of other mothers. Agreeably to the rules laid down, the committee refused to admit any other children but those whose mothers were poor, well conducted, and who had work at a distance from their own homes. At first there were scarcely twelve children, but this number was soon exceeded. When the *Crèche St. Louis d'Antin* was opened, there was not one single child registered there; a week afterwards there were six candidates, and a month after that, eighteen. They were obliged to enlarge it. There can be nothing more interesting than the sight of this little *crèche* between two and three o'clock, when the mothers come and suckle their children for the second time in the day; they seem so pleased to embrace their little ones, to rest from their work, and to bless the institution which procures them so many benefits. One of them used to pay seventy-five centimes (7½*d.*) a day—half her own earnings—and the child was badly attended to; she now only pays twenty, and he is as well taken care of as the child of a rich man. Another kept her little boy, eight years old, from school to look after the baby, and now he is able to attend school regularly. Another is pleased to tell you that her husband has become less brutal since she paid ten sous less for her child—ten sous a day make such a difference in a poor family. There is another, who was only confined a fortnight ago, suckling her new-born child. She is asked how she would have done without the *crèche:* 'Ah, sir, it would have been as it was with his poor brother! I sell apples, and can scarcely earn fifteen sous a day; I could not spare fourteen to have him looked after. Poor little fellow! he died when he was fourteen months old, from want of care. Oh, sir, my little angel would have been living now, if there had been a *crèche* six months ago!'"

This expression reminds us of a similar one, used by a mother when speaking of the Ragged School:—"It has been the means," said she, "of saving my children; but I have lost one—it came too late for him." Doubtless, there is many a mother in London who, in reference to public nurseries, could say the same thing of her buried children. But we trust the time is not distant, when among the numerous benevolent institutions that honour our great metropolis, not a few will be found devoted to the interests of the helpless infant poor. We believe that were they established on a liberal footing, and the expenses of the first starting once defrayed, they would soon become nearly *self-supporting*. This is a feature which affords great encouragement for such an undertaking, and one which leads us to hope that the plan may yet be put on favourable trial.

A number of active ladies, connected with the Huntsworth Mews Ragged School, have, for some time past, contemplated the commencement of such an establishment, together with a laundry for the employment of girls. The only hindrance to their benevolent endeavours has been the want of sufficient funds to defray the expenses of starting. Were our readers to secure the means, we could almost promise that, under so efficient management, the effort would be crowned with complete success. *They* are willing to bestow the time and personal labour required for its superintendence and management; and surely it is not too much to ask for them ample funds to secure a *good* beginning, and thus afford sufficient scope for their praiseworthy exertions. Be it remembered, that to many of those poor mothers for whose children we

plead, we owe many of our comforts, and not a few of our luxuries. Deprive us of the services of our charwomen and washerwomen, and our own helplessness would soon become apparent.

We cannot better conclude these hasty suggestions, than by another extract from the excellent little work to which we have adverted.

Speaking of the incidental advantages which may reasonably be expected from the proposed scheme, the writer says:—

"1. It is a well-established fact, that a rapid infant mortality is accompanied by a proportionally rapid supply of population. Into the causes, moral or physical of this phenomenon we will not enter; it is sufficient to state that, paradoxical as it may appear, the fact is so. Such, then, being the case, it is obvious that early deaths, while they do not decrease the population, are yet the means of keeping a more numerous portion of it in the most helpless state—producing nothing themselves, and making large demands on the time and labour of others. For not only does this cause increase the infantine as compared with the adult portion of society, but by giving occasion for a greater number of births, it reduces women more frequently to a state of sickness and debility. Add to this that death is preceded by ailments; that medical assistance must be had; that funerals are expensive: and it will be seen that early deaths constitute a great burden on the resources of the poor. We say nothing of the sacredness of human life, as the first and greatest gift of God—of the obligation which lies on us to preserve it independently of results—of the love that attends these poor infants through their short life, and is torn and anguished by their early death—of the hard brutal indifference which, whether among the casualties of war, the acute pestilences which from time to time have ravaged great cities, or the chronic ones which everlastingly brood over our factory towns—is invariably found to be engendered by the constant spectacle of rapid and untimely deaths. These considerations will doubtless be present to the mind of every reader; setting them aside therefore as matters not to be discussed here, we assert on the lowest and merest grounds of political economy, that whatever diminishes the amount of infant mortality will, to the same extent, increase the wealth, the happiness, and the comfort of society.

"2. Another indirect result which may fairly be anticipated is, that a greater number of children will be left free to enjoy the advantages of education. In the absence of nurses, many mothers leave their babies at home in the care of an elder brother or sister, or some other child, who is usually of very tender years. The consequences of this system are perhaps not more prejudicial to the baby than they are to its childish nurse. The poor child is frequently tasked beyond its physical strength, and the strain on its mind is still greater. Instead of being the subject of guidance and assistance, it has to be itself the guide and assistant of others. Instead of being supplied with entertainment and mental aliment, it has to provide such a supply from its own resources. Wanting care itself, it has to exercise foresight for others more helpless than itself, and by its own unassisted strength to protect, watch, soothe, and amuse its infant charge. Such a process leaves the poor little nurse with its intellect, taste, and imagination wholly uncultivated, and with powers of self-reliance and management, wonderful in one so young, but too precocious to remain in a state of vigour. Now if the mothers had the option of sending their babies to be nursed by persons in whom they could place implicit confidence, the majority of them would probably abandon the practice of setting an infant to watch an infant. Thus the elder children would be left at liberty to attend school, or to be disposed of in some way less prejudicial to them than discharging the duties of nurse. And without intending to make any remarks common-place or otherwise on the blessings of education, we think it will be admitted that a scheme which would probably have the effect of conveying those blessings to a greater number is at least worthy of consideration."

THE LOST FOUND.

SOUL-HARROWING scenes, alas! are but too common in wealthy cities. I shall here present the reader with one which lately came under my own notice—tending to show that poor wretches are sometimes obliged, against their inclinations, to leave their hungry offspring to the mercy of the world, trusting to the sympathy of Christian benevolence. Visiting one of those poor lodging-houses in the Grassmarket, after having groped my way up three flats of a dark and dismal staircase—the crumbling walls of which, like the far-famed iron shroud, threatened to crush one to powder—I found myself on a very suspicious-looking landing, the flooring of which had been torn up, and when looking down you could not resist the idea of gazing into a deep dark pit. Stepping over this dangerous trap, in an inclosure of about ten feet square, I saw about eight or nine wretched beds. When people talk about beds, they generally associate them with posts; but here the beds had deserted their posts, or the posts them, I cannot say which, but they were spread out in true Arab-style. A beam from beneath had given way, so that the mouldering floor had sunk in the centre, forming a kind of gutter for all disagreeables. A few broken plates, a solitary stool, with two old chairs—one of them bottomless—was all the furniture in this wretched place. Looking around for the object of my visit, I saw a little boy, about seven or eight years of age, stretched on a couch of straw, without even the luxury of a covering. He looked pale and sickly. I found that his father, a labourer, had left him about three weeks, with nobody to care for him, his mother being dead. The poor little fellow had scarcely strength enough to lift his heavy eyelids to look upon the person who addressed him. He answered all my questions clearly and distinctly. It is sometimes painful to listen to the sage-like answers of those early-obliged-to-shift-about starvlings. It is actually fearful to see before you a mere child talking to you like an old man! One is prepared to meet in childhood the romping carelessness, and blushing blunders of sunny youth; but the premature wisdom of these poor ragged children makes one shudder. While expressing my indignation at the father's hard-heartedness, in thus leaving his child breadless, and amongst strangers, I heard a rustling in the darkest corner of the room. Turning round, I saw the head and shoulders of a young female slowly emerging from a tattered and many-coloured coverlet. The tears fell fast from her eyes, while she put herself in an imploring attitude, saying, "Oh! sir, do not say such hard things of the poor man; he loves his boy, and I am sure that he will come back as soon as he can get work; had you seen him, as I did, the morning he went away, you would have pitied him: they were all asleep, sir, but myself when he got up." Thinking that she was going to inflict a long useless story upon me, and having but little time to spare, I remarked, that of course he felt ashamed of his conduct, and wished to steal out when you were all asleep. "Oh! hear me out, sir! for the child's—for God's sake, hear me out! He thought, as I said before, that we were all asleep, and as he went to the corner where his child lay, I heard him sigh heavily. He then lifted him up in his arms, kissed him tenderly, muttering to himself, whilst tears streamed from his eyes, 'Farewell, my poor boy, I have no bread to give you this morning; I must go somewhere and seek work; perhaps some good Christian will be kind to you till I return.' Oh! sir, I am sure that he will come back—I am sure he will come back!" This was all confirmed by the lodging-house keeper. Here I must state, that I received from one of the managers of the poorhouse, Forrest Road, a good character of this woman, who is herself a widow. A good character in such a place! Think of this, ye who can hardly maintain one for Christian charity, even when surrounded with every luxury which good fortune has showered upon you! In short, the boy is now in the Ragged School, doing well, and may truly be termed one of the "Lost Found."—*Maclagan.*

THE YOUNG PHILOSOPHER.

It is truly surprising how soon the young Arabs of the city begin to study "cause and effect." We know that the hunted fox shows wonderful wisdom in its efforts to escape from its tormentors. The little squirrel of the forest, when he wants to cross a river—to him, no doubt, a world of mighty waters—very skilfully strips from a tree a piece of bark, to serve as a boat—not too big, for it would catch too much of the current—not too small, else there was a chance of it sinking; but just suited every way for his voyage! Dragging his tiny bark to the shore, he gets on board; then, turning up his long bushy tail for canvass, away he goes, "tacking and veering" with all the skill of the most experienced seaman. Is it to be wondered at, then, that these Arabs of the city should show both tact and wisdom in their every movement in the battle of life, when sagacity is so prominent in the "beasts that perish?" Not long ago I had a painful proof of the early thinking powers of poor begging children. One day, passing the Edinburgh Academy in the New Town, I saw one of those boys who live by selling firewood looking very earnestly through the iron railing, with a heavy load on his back, at about a hundred boys amusing themselves in the play-ground. Sometimes he laughed aloud—at other times he looked sad and sorrowful. Stepping up to him I said—"Well, my boy, you seem to enjoy the fun very much; but why don't you lay down your load of sticks? You would then look upon their games with more ease." "I wasna thinking about the burden—I wasna thinking about the sticks ava', sir." "And may I ask what you were thinking about, my little man?" "Ou, I was just thinking about what the good missionary said the other day. Ye ken, sir, I dinna gang to the kirk, for I hae nae claes; but ane o' the missionaries comes every week to our stair, and ha'ds a meeting. He was preaching to us last week, and among other things he said—'Although there be rich fock and poor fock in this world, yet we were a' brothers.' Noo, sir, just look at a' thae laddies—every ane o' them has fine jackets, fine caps, with warm shoes and stockings, but I hae nane;—sae I was just thinking if these were my brothers, it didna look like it, sir—it didna look like it. See, sir, they are a' fleein' kites, while I am fleein' in rags—they are runnin' about at kick-ba' an' cricket; but I maun climb the lang, lang stairs, wi' a heavy load and an empty stammock, whilst my back is like to break. It dinna look like it, sir—it dinna look like it." Now this, though in a sense natural, is very dangerous reasoning for a young mind not capable of distinguishing between physical evil and moral equality. I much fear that such reasoning powers, if not directed in a right channel, may tell with withering effect upon society.

The above recalled to my recollection another anecdote of a young beggar's reasoning powers. A gentleman, standing one day at his hall door, was accosted by a little barefooted urchin, in piteous tones soliciting charity. The gentleman took the child into his dining-room, where a splendid dinner was just being spread upon the table. "Can you read?" said the gentleman. "No, sir," was the reply. "Can you repeat the Lord's prayer." "No, sir," again answered the child. "Come here and I will teach you," said the rich man, handing the boy at the same time a crust of bread his teeth could hardly penetrate. "Repeat—'Our Father who art in heaven.'" The boy went through the prayer, and then asked, with real wonder, if God was both their Fathers? "Certainly, child," replied his teacher. "Then," said the little boy, "you must be my brother, sir?" "No doubt about that." "Then, oh! sir," said the child, "why did you give me so hard a crust? If I was you, I would give my poor little brother a piece of beef to it—aye, and a pair of shoes to the bargain." I know not what the gentleman thought at the moment. I hope that he took a lesson from rude human nature, and gave up the practice too many have, of striving to earn a good name for Christian charity by giving the poor too often their hardest crust, and doling out widows' mites from overflowing coffers.—*Ibid.*

STRAY LEAVES FROM A HOME MISSIONARY'S NOTE-BOOK.

May 1.—In visiting the families in —— Land, called on Widow ——; found her, as usual, busily engaged. She has maintained a family of five, and brought them up, and given them a fair Bible education, since her husband's death. She is a charwoman. The house in the most tidy and becoming order. She is a member of the Christian church, and plainly a woman of Scotch Christian principle, and a lover of Scotland's wonted sturdy independence. To-day, I found her eldest, an only son, a lad about twenty, lying in bed, suffering from a severe attack of pleurisy. I recommended that medical aid should be obtained. The grief and anxiety of the mother, though manifested after the Scotch fashion, knew no bounds. She had reason, for he was seriously ill; and he had been the light of her eyes for many a day, even all the days of her widowhood.

The boy had been apprenticed to a carpenter; and his apprenticeship was all but finished when the stroke of affliction laid him low. All that he could earn, his mother testified he brought her, and she seems to have toiled earnestly to bring up him and his sisters. Two of them were servants now, and doing well, but as they were but setting out, they needed help, and could as yet afford none. The mother had successfully struggled to have for herself and them, and especially for her son, a humble Sabbath dress, and they had gone to the house of God in company. I shortly prayed and left.

May 3.—Visited to-day the widow's son. The inflammation not yet arrested. Only weaker from the increased weakness of the body. Quiet and composure desirable. Spoke a few words of the consolations that are in Christ to the mother, who received them gladly. Observed a tendency to delirium in the lad, therefore shortened the visit—whispered a few words of prayer, and then withdrew.

May 7.—Called again to-day on Widow ——'s son. The inflammation, meantime, happily arrested. Yet unable to speak, without exciting a most distressing cough, which caused him to vomit clotted blood, mingled with phlegm. Whispered in his ear the glad tidings of peace, to which he was no stranger—uttered a few words of prayer, and left the house of affliction, not only with a heart made heavy, but we trust made better.

May 14.—Was called to-day to see Widow ——'s son. He had been very slowly convalescent, but yesterday had a most alarming relapse. Had called for me during the night. As soon as I was sent for, I went. Found him in the lowest conceivable state of weakness to be yet in life. The strength and vigour of the mother admirable—more than human. Spoke of Jesus Christ—the way, the truth, the life—in affectionate whispers. Prayed shortly, and left his bedside, when his clammy hand let mine go. Spoke to the mother at the door, of her supply of money at such a time. "Oh," said she, "I have no need of anything—he can take nothing, and I can take nothing; and, though we have no money, our heavenly Father knows we need nothing." Then, with fervent gratitude, she thanked me, as she had ever done. I went to the Destitute Sick Society, and found the directors ready to help, and glad to know of such a case.

May 21.—Called to-day, and was most agreeably disappointed in finding the lad better, though still very weak. Spoke with him a good while, as he was able to bear it, for I felt that another relapse might be fatal, and I yearned to be sure that he was leaning on the Rock of Ages. "How do you feel,—do you think your soul would be safe if you were to die this day?" For some time no answer, and I remained silent. At length, "Yes, I do feel safe,—so safe sometimes, that I think it would be safer to die than to live; I have such admiring, soul-filling views of Christ. . . . It is not that I have less thought of the evil of *my* sin. I have always thought sin an evil, but never as I see my sin now. It is not that my pain and weakness here have done this,—it is not the sight of the law, and of death, and of the judgment-seat that hath

done this, but it is the sight of God in Christ—Jesus Christ on the cross—there I see my sin; but, then, the love of Christ,—a Saviour so great, so good, I can trust Him," (a gleam on his pallid countenance,) "and the sight of this great Saviour makes me see the great evil of sin, of *my* sin; and that makes me the more cleave to Him." I prayed, gave thanks, came away joyfully, saying, "Is not this a brand plucked out of the fire?" Here was practical theology, taught by the Holy Ghost. "Father, I thank thee," etc.

May 25.—Called to-day, and found the widow and her son in an abyss of sorrow. He lay motionless, his eye standing in a glare of stupor. 'Her grief so deep that, for a time, she could only rock upon a chair and look. Her sadness was too big for utterance. I looked, I felt his body, his pulsation—he was better—whence this? Ah, little do many know the sorrows of the poor! I urged her to tell me. At last her sorrow got vent in a flood of tears, and she spoke. Up to the preceding year, they tenanted a humble dwelling in what is called a ground area, literally a dark, damp cellar. She and her son had bewailed its inconvenience. They resolved to rent this larger, better house. It was twice their former rent. They calculated that he, the brave boy, would, by the end of the year, have passed his apprenticeship, and would then receive the wages of a man. It had not succeeded as they expected. He had often been off work with colds and other ailments; for early toil and privations and cares had made him prematurely feeble; and the day before, an agent of the parochial board had entered the dwelling—left a charge of a good many shillings for rates, increased by law expenses—and taken an inventory of the eight-day clock, which had adorned the best room from the day on which her husband and she, with united hearts, had been made one by marriage, telling her as he went away, that if the sum was not paid in three days, it would be sold by public roup to pay the sum and expenses. I asked, But did you not give an intimation to give in exemptions by a given day? She remembered that she got some printed paper; but as she never got one before, she thought it a mistake; and as she was in a hurry with her work at the time, it was cast away, and she fancied there would be no more of it. In addition, they wanted a pound or two of the rent due; it would have been ready, as they calculated, and regularly gathered, until the worthy lad was laid low; here was an accumulation of troubles—they were shut up—they were at their wit's end. "And, sir," said he from the bed, "I only trembled all the night to sleep, lest I be deceiving myself, thinking I am in Christ, for surely He would not leave his own, the widow, and the fatherless, to this!" They had resolved to move to a humbler dwelling—had taken a cheaper house; but how could they move, for now they could not pay the few pounds wanting of the rent? My spirit was stirred. I called for pen and ink and paper. I wrote the facts as they told them—no one could doubt of their truthfulness—appealed for their exemption from poor-rates yet; for this was the first and most urgent evil from which they needed, and from which they were entitled to deliverance—showed that had it not been for their Christianity, they would have been taking paupers' allowance, and that it was much that they did not, and far too much to ask them to support the poor—finished the writing, signed it, sent the widow to the excellent medical attendant, who willingly signed it too—told her to go to her landlord, and get his name also, and to present it to the board, and let me know the answer. I longed for her report, and ere evening came she brought it. The joy of her countenance announced her success. She said, "But, sir, we thought this was for evil—the Lord meant it for good—we have got out of both our evils. When I gave them the paper, they looked at it, conversed together, and then the gentleman said, But you will have to pay sevenpence. Am I free now? Yes, said he. But when the landlord read it, he looked at me, then signed it as the doctor had done, and said, You are not able, I suppose, to pay the balance of your rent now? Indeed, no, sir; if my son had continued well, we would have been able.

I see, said he, you are decent folk; you can just *flit* on the term-day, and pay me when your son is better and you are able." They were filled with joy and gratitude.

If there had been no agency at work to meet this case, the furniture of this poor but worthy family would have been distrained and sold; destitute of a home, they would, in all probability, have been driven to a low lodging-house —whisky swallowed by the mother to drown her grief—the sick son soon in his grave, and the daughters rising into womanhood. But we need not say more. What our humbler classes specially need, and what we desire that every one of them should have, is not so much money, or any system of public charity, as a friend—an intelligent Christian friend. How long shall it be that "all the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth them with words, yet they are wanting to him," (Prov. xix. 7.) The district visitor has many trials, but he has many pure and precious enjoyments also; and if the more favoured members of our church would not stand aloof from the homes of the humble poor, and "hide their eyes from their own flesh," they would find many opportunities of conferring important benefits on their fellow-men; and in the delightful consciousness of doing good, they would experience the truth of the Saviour's words—"It is more blessed to give than to receive."—*Free Church Home and Foreign Record.*

YORK RAGGED SCHOOL.

This valuable institution has just suffered a loss by the death of Mr. George Walker, which it is to be feared will take some time in repairing. The deceased was engaged as master of the school at its opening in February, 1848, and from thence to the time of his death, continued to maintain that position for which he was in every way eminently qualified. Every difficulty which beset the position he occupied in the above institution was successfully met by him, whilst the more he was known, and the closer the observation of the manner in which he discharged his laborious duties, enabled every one to express their full approbation of his conduct. From the moment he entered upon the situation, it was apparent that no other thing on earth engaged his attention so much as the welfare of the children committed to his care, and the prosperity of the institution with which he was connected. Being a man of eminent piety, he sought by every means within his reach to establish in the hearts of the children a thirst after spiritual things. Passing the frivolity which has been too often introduced into our schools, his object was ever to instruct the children in the ways of righteousness, and display the beauty that lay in the paths of holiness; whilst so simple was the style in which he brought forth the truths of Holy Writ, that they at once became instructive, impressive, and easily understood. He was also in the constant habit of summoning all the children in the house, to assemble with his own family during the time of devotion, which, to some extent, has had its influence over every child permitted to enjoy this boon.

To recount the varied Christian virtues which marked his walk and conversation would require more space than can be allotted; it may, however, be said of him that his piety was exemplary, his zeal constant, his diligence untiring, his patience almost without limit, and his equal for the capacity which he so recently filled we can scarcely hope to see again on earth.

It was only a week prior to his death that he took to his bed, nothing serious being apprehended to within a few hours of his decease. Whilst confined to his room, his mind was actively engaged in the business of the school, but Infinite Wisdom ordained that he should not continue where ungodly intruders interrupt the sacred intercourse betwixt God and his children. The time of his departure drew near, and about one o'clock in the morning of the 1st October he gently fell asleep in Jesus.

The voice that allured us is hushed,
In the silence of death it is still,
The hopes that we cherished are crushed,
And nought but fond memory's thrill,
Remains in the bosom, a pledge and a token,
Of that which has been, but is silent and broken.

The interment took place on the Thursday following, many members of the Committee, teachers, and the scholars walking in procession, whilst vast numbers of friends testified their esteem of one so justly admired by their presence on that mournful occasion. A suitable hymn was sung by the children over his grave, during which many by tears evinced their attachment for the departed.

W. C.

Poetry.

A PLEA FOR UNITY.

The Ragged School—oh, joyful sound!
A little spot of hallowed ground;
A simple room, but clean and neat,
Where ragged ones, with naked feet,
Assemble on God's holy day,
To read His word, and learn to pray.

The wand'ring outcast here can find
That all the world is not unkind.
His noisy laugh, his daring freak,
His reckless eye, and pallid cheek,
Awaken not the look of scorn,
But pity for the humble-born.

The weak, neglected, and despised,
Are valued here, and highly prized.
No dirty rags or unwashed face
Can drive them from this hallowed place;
The rich and poor are side by side,
To hear how Jesus lived and died.

The daughter of a father's joy,
The thieving, crime-polluted boy,
The swearer, liar, drunken sot,
May come—we say, "Forbid them not;
The deepest dyed with guilt and sin
Are ever free, and welcomed in!"

No filthy court, where squalid crime,
In early youth has reached its prime;
No alley, in whose loathsome air,
The wretched sink into despair—
Are dark enough to shut the door
Against the shameless, ragged poor.

The naked clothed, the starving fed,
A prayer beside the dying bed,
The sotted wretch of lawless life,
The withered partner, not a wife,
The daring thief, the reckless fool,
Are objects of the Ragged School.

Oh! ye who feel the pride of wealth,
The pomp of rank, the glow of health,
In pity ponder, stay, and think,
What thousands crowd destruction's brink!
No more your thoughtless course pursue,
In mercy, stop! and save a few!

Oh! why the humble spot avoid,
And think that time is mis-employed,
If, while in sacred courts you kneel,
A few, with love and holy zeal,
Instruct the poor—so prone to stray
And break God's blessed Sabbath-day.

The daring will may be restrained,
The wicked heart may yet be gained,
The tongue, so early taught to swear,
May very soon be turned to prayer;
Then cease to doubt, for not a few
Have left the school-room for the pew.

Oh! why should prejudice or pride
The lab'rers for this work divide?
The Churchman and Dissenter love
The Saviour that now reigns above;
And why, for sake of splitting straws,
Should either shun this holy cause?

While crafty Popery has learned
To leave no single stone unturned,
And scruples not her sons to drag
From darkness, filthiness, and rags,
We have no leisure time to wait,
And argue about Church and State?

Then stand no more aloof, we pray,
But join us, turn not now away,
And if you find the work defile,
Then let your purse-strings drop awhile.
Of bigotry be not a tool,
But freely help our Ragged School.

J. Burbidge.

Plans and Progress.

EMIGRATION.

During the preceding year, the Committee of the Ragged School Union have added to their list of emigrants fifty additional names, varying in age from fourteen to twenty years. These young persons have been selected from their general good conduct, regularity of attendance at school, and consequent personal and mental improvement. They successfully passed their examination, and are now rewarded for their persevering diligence. These rewards have a fourfold benefit; they put the emigrant into a position of obtaining his living in honest independency—they relieve the mother-country of a portion of the surplus uncared-for population—they supply the colony with persons willing to work, and for whom they have an abundance of employment—and lastly, rewarding a few has the effect of stimulating large numbers of the same class

to self-improvement, and although they may not be rewarded from the want of funds or otherwise, yet it has the effect of improving the condition of the class in this country. For these among other reasons it is highly desirable that emigration in connection with Ragged Schools should not only be continued, but considerably extended. The only reason for its not being so is want of sufficient funds. The Committee of the Ragged School Union, in their Report read last May, state that, "so convinced are they of the blessings accruing to those poor children by emigration, that they intend, if possible, to send out at least one hundred each year." And then add, that if they do so extend this branch of their labours, it would in proportion be only "at the rate of one to each school." To accomplish this small rate of proportion £1,200 per year is needed. The friends of the Society can easily ascertain how much of this sum has been received since last May, by referring to the monthly lists in the wrapper of this periodical. To save them time and trouble we have glanced over these lists, and find the total amount to be less than £200. Of course it is too easy to foresee the result should so small a pittance for this service not be greatly increased.

It has been the custom on each company of emigrants going out to hold a farewell meeting. The meeting is composed of the emigrants, a few of their relatives, and their teachers, with the officers of the Parent Society, and those also of the schools from which the emigrants are sent. The object of these meetings is to give the company about leaving home—if they have one worthy of the name—a parting advice, to give each a copy of the Word of Life, and to commend them all to the care and mercy of God.

Such a meeting was held on Wednesday Evening, October 22nd, in the Field Lane School Room, on the occasion of eleven emigrants leaving for Australia. Of these, two are from Richmond Street School, Maida Hill; two from George Street School, Lisson Grove; one from Hoxton; one from Camberwell; one from Park Chapel School, Chelsea; one from Grotto Passage School, Marylebone; and three from Field Lane. Five of these youths have for several months been in the employ of the Shoe-Black Society, and in that time gave a freshness and trim to the boots of some of the thousands of visitors to the Great Exhibition. One of the many excellent results of this movement is, that each of these lads have supported themselves in comparative comfort during the time they have been so employed, and in addition have saved a little fund from which they pay part of the expenses of their outfit, and render it unnecessary for the Society to give them, as in all other cases, a small gratuity to meet the first few days' expenses in the colony, having money enough of their own for both these purposes.

After tea, John Macgregor, Esq., the devoted friend and founder of the Shoe-Black Society, presided, and the emigrants were addressed by Mr. Gent, Secretary to the Ragged School Union, and Mr. Dymond, our emigrants' teacher. Counsellor Payne kindly forwarded some coins, fresh from the Mint, for each emigrant to possess one, as a remembrance of one of their most generous and kind-hearted friends.

This company of emigrants will, in a few days, embark on board the "*Martin Luther*," at Liverpool, for Adelaide and Port Philip.

WHITECHAPEL RAGGED SCHOOL.

In a communication lately received from the superintendent of this school, he says:—"We are still by God's blessing in a very prosperous condition, both as regards the attendance of teachers as well as children; of the latter, we are full to an overflow, and obliged to close our books, having on the Class Books for this present month, (October,) 283; our room, capable only of accommodation for 120, is now nightly packed with 250; and although we have so many, I feel thankful to say, *order* is good. At a teachers' meeting held last month

it was agreed to reward those children whose attendance and conduct had been good for the last two months; and on Wednesday evening, October 1st, the school was visited by the rector, the Rev. W. W. Champneys, and another clergyman, for the purpose of distributing the rewards; eighty-three were rewarded with books carefully selected for that purpose, through the kindness of the teachers, who subscribed the necessary funds. Thirty-two were supplied with articles of clothing from the funds of the school made by the Industrial Classes. The whole passed off very satisfactorily, and those who received rewards were highly pleased; some were quite destitute, with scarcely an article of clothing to cover their nakedness. One little boy, who has been a regular attendant for the past two months, Sundays as well, also attended church, has not had till now but one article of clothing upon him, and that an old blue pinafore, now in shreds. The Adult Classes have also greatly increased, their numbers now average twenty males, and eighteen females every night; we scarcely know where to put them. The Sunday School is also well attended, the average attendance being about ninety in the afternoon, and about one hundred attend church in the evening. There has been much good done by giving tracts and books amongst the children; it has caused many parents to read at home, and I believe many a dusty Bible has been taken down to refer to texts of Scripture repeated in the school. I often find this in my visits among the poor, and my belief is, that the great day will alone declare the good that has been done through these schools, as the means of grace to many a soul then in Christ's kingdom."

Editor's Portfolio.

DWELLINGS OF THE POOR.

We earnestly commend to the attention of our readers the following thrilling account of a visit to the lanes of Edinburgh, from the graphic pen of Dr. George Bell; and should they be desirous of knowing if there are parallel spots in the metropolis, they will readily find an informant and a guide in almost every Ragged School:—

"Although idleness and vice are the two prime causes of the social evil which is gnawing at the vitals of this country, there are secondary causes which fret and aggravate the sore. The most skilful surgeon, with the best appliances at his command, cannot be the means of curing a sore, if the subject of the sore is in an hospital haunted by erysipelas. Do what he will, the sore wont heal, but, on the contrary, fret, get angry, and extend. In like manner, the condition of the habitations of the poor is a bar to the effectual application of a moral remedy to the moral and social malady which prevails in this class of society. The good, bad, and worst of the plebeian classes are all hashed up together, in fœtid localities and intensely miserable dwellings. Paupers, beggars, vagrants, harlots, drunkards, criminals, and other parasites, the refuse of society, constitute a kind of heated "midden," in contact with which the virtuous and industrious poor must dwell. Any one who visits, and carefully examines, and intelligently considers the condition of the habitations of the poor, will understand how the people become obnoxious to disease—why contagious maladies are not only bred and extend, but likewise why they cling to these places. Such a visitor will also perceive why it is impossible for the physician to minister in them with any degree of satisfaction or success. The drainage is bad, the ventilation is worse, and the light of heaven is almost excluded from the dwellings of the poor. Nature attempts to do part of that which sanitary reformers recommend; she attempts to reduce the number

of inhabitants by commissioning fever, scrofula, and other diseases to slay them. To the physical evils which are produced by these causes, a moral ill is appended. The people cannot observe the decencies of life; and the neglect of these debases the mind. A mind thus contaminated, is a soil prepared to receive and quicken the seeds of positive evil. Evil example is not offensive to such a mind, but, like a vortex, it attracts and sucks its victim in. They sail merrily enough on the peripheric waves, but the circles become smaller; by and by the whirling tide becomes rapid, and at last they are engulfed. It is the little boat or skiff that is chiefly exposed—it is the children of our city, the rising generation, that are in danger. Education may be compared to a life-boat; but it cannot reach these sufferers—it cannot live on these waters.

"The following memoranda of the last midnight journey that we made through the Wynds of Edinburgh, will perhaps illustrate what we wish to convey by the foregoing sentences. On this occasion we were accompanied by Lord ———, and Professors Simpson and Goodsir. Under the guidance of a very intelligent criminal officer, we visited a great variety of places, our object being to see the people when they are together. This can only be seen at night, when they are all housed. We saw large samples of every section of the plebeian class, from the base, abject, apathetic Irish beggar, up to the virtuous and industrious Lowland Scotch mechanic. We had often wondered how the latter retained his virtue and his courage, when so many malign influences are at work whose tendency is to destroy both. Now, as before, we saw him maintaining a defensive war against adversity of every kind; against a compound adversity, which we cannot understand his resisting for a month. We saw him exemplify the most encouraging truth, that when virtue and courage dwell in the breast of a man, even the poor-law finds it to be a hard task to pauperize him. It amazes us to see men toil as we have seen them toil—half-fed, breathing an almost pestilential atmosphere, uncheered by the light of the sun, and unhopeful of aught saving escape from the poisonous touch of the poor-law. But to our memoranda.

"We reached Leith Wynd about half-past eleven o'clock P.M., and visited a tenement, called by its wretched inhabitants the 'Happy Land,' in bitter and profane mockery. The first room we went into was occupied by females. How many constituted the domestic circle we could not learn, but four of them were at home. One, a savage and dangerous-looking woman, was seated on a low stool, scraping potatoes. The second, youthful, powerful, and unscrupulous, was pacing the irregular and creaking floor; her voice was like a man's voice—and there was menace in her bearing—and her language was blasphemy and obscenity. Altogether she was a subject for Eugene Sue to paint. The third was lying on the floor drunk. She gave occasional utterance to loud screams, and rolled about as if in pain. She was in a fit of drunken hysterics. The fourth, a young girl, twelve years of age, was seated on the ground before the fire. She was a stout, good-looking, intelligent child, and was being trained to vice and wickedness. Her father and mother died some time ago; and she is the hired servant of these women. Her duty is to do their bidding; and her wages are, board and lodging. When we were about to leave the chamber, a man, like a mechanic, came in, accompanied by two policemen. He said that he had been robbed in this chamber, half an hour before, of his watch, money, and tobacco-pipe, by the blaspheming Amazon to whom we have alluded. She, of course, denied the charge (in 'Happy Land' language,) but, nevertheless, was taken to the Police-office—to be discharged next morning. The poor fellow had been tempted by one of the thousand glittering dram-shops in the neighbourhood, and, after being half-poisoned with bad whisky, was waylaid and inveigled into this den of infamy and crime. The stolen property could not be found. The little girl had her bonnet on, and doubtless had conveyed it to a safe place, most likely to a dram-shop hard by; for it is well known that a number of those who nourish vice conceal plunder. At a later period of the

night, another man was robbed in the same room. He had been (to use his own phrase) 'making merry with a few friends,' and on his way home was accosted, in the north side of the town, by one of the inhabitants of this chamber. He, too, was inveigled, but was hardly in the place before he was pinioned by two powerful women, and robbed of his watch and money by a third. He was then suffered to depart, which he did amidst the curses of the demoniacs. Of course his property was taken good care of likewise. It was most probably in a safe place before he left the house.

"We passed from this room into the one next it. What we had seen horrified, and what we now beheld, saddened us. We had seen the abandoned and robber—we had seen the dram-seller's prey and the robber's victim—and, in the person of the little girl, we had seen the process of corruption going on—a criminal being manufactured. We now beheld virtue and courage struggling with the direst adversity. The chamber, which was about twelve feet long by seven or eight feet broad, was occupied by seven human beings—two men, two women, and three children. The men, father-in-law and son-in-law, were seated together, working at their craft. They were shoemakers. The wife of the old man was seated on the ground, binding a shoe. One small candle gave light to the three. The wife of the young man sat at the fire, suckling an infant; and two children, about two and four years of age respectively, sat on the ground at her feet. We interrogated the men, and found that neither of them was in regular employment; they could not get it, and therefore they worked on their own account, that is, when they could afford to buy leather. The profit upon their labour was so small, that under all circumstances, they were obliged to work fifteen hours a day in order to sustain themselves. They seldom or never went out of doors, and their diet was of a most meagre description. We doubt if they could consume a substantial diet, depressed as they are by excessive toil and a semi-pestilential atmosphere, and by the lack of hope of bettering their condition. Their effort was to maintain themselves in their present truly wretched condition, from which everything was dragging them down; but a virtuous horror of the poor-law spurred them, and, strong swimmers both, they kept their heads above water. Here we have an illustration of the fact, that virtue and a desire to be independent do still exist in the class to which these people belong. But the plant is beset by numerous noxious influences, and is ready to perish. It survives in virtue of its own inherent power of living; but the certainty is, that unless a kindly culture is bestowed upon it, it will die, and be added to the corruption in which it is at present imbedded. Suppose these men were to die, then the widows and orphans would become paupers; the children would grow up in ignorance of everything but vice, for they are in a hot-bed of infamy, and could not escape unscorched. Had the cholera carried off the shoemakers, perhaps we would have found the women and children in the cellar lodging-house in North Gray's Close, which we visited at a later period of the night. In this underground sty we found a heterogeneous mass of mortals fermenting. We shudder when we think of it. The keeper of the place (the landlady!) was a low dirt-enveloped Irishwoman. She had been in the place for a number of weeks; she paid half-a-crown a week for the sty; she sub-let it to as many as could cram into it; and she intended to remain as long as she could pay the rent. Her husband lived with her, but he did nothing. We presume that the wife's ability to pay the rent depended on his sobriety.

"As we passed up the close, we heard the sound of a fiddle and the noise of the measured tread of feet aloft. We went up a stair, and as we ascended the sound became louder, and to that made by the fiddle and feet was added the murmur of numerous voices. We knocked at a door, which was cautiously opened by a stout fellow in his shirt sleeves, who asked what we wanted. The talismanic words, 'The police!' were pronounced by the criminal officer; we were immediately admitted, and the door was shut. There,

in a large room, tolerably well-lighted, we saw fifty-one men and women dancing round in a circle. During the savage dance there was a continuous current of oaths, obscenities, menaces, laughter, screams, etc.; so that we were reminded of the scene in Alloway Kirk which astonished Tam o' Shanter. There were infants, children, boys, and youthful persons of both sexes present. The fiddle was scraped by a blind man whom we had often seen in the closes and *culs-de-sac* in the High Street. All the adults, and most of the juveniles were well-known to the criminal officer, who informed us they were the *élite* of the thieves of Edinburgh. A woman retired almost immediately after we entered. We learned that she gave the entertainment. A person had been robbed of £80 in her house a few nights before; and it was known that she committed the robbery, but the evidence was deficient. However, she did not like the society of the criminal officer, and she departed without taking leave of her guests. Here is a school for neglected youth! Here is a roomful of the essence of vice, and children soaking in it!"

LIFE IN THE LANES OF LONDON.

In a Lecture lately delivered by the Rev. John Branch, of the London City Mission, "On London: its Social Life and Moral Condition," some lamentable facts were stated with regard to the wretched manner in which the lowest classes were huddled together. One of the missionaries reported one day, that in four houses in Church Lane, St. Giles's, just at the back of a leading thoroughfare, there were no fewer than four hundred and twenty-three inmates! He (Mr. Branch) scarcely believed this; but on visiting the spot, he found that, on the preceding night, four hundred and thirty-one individuals had slept in those four houses. The cellar, a dark and noisome place, was filled with straw. A sack was lent to each inmate; and for this "accommodation" thirty-two paid twopence-halfpenny each, and thus they were huddled together, without distinction of age or sex. The only test was the ability to pay the twopence-halfpenny on entering. The walls were covered with vermin, and the whole place was in a most filthy and disgusting condition. Four or five of the inmates were young girls, between the ages of sixteen and seventeen, and an equal number of juvenile thieves of the opposite sex. The remainder were tramps of various kinds. In Charles Street, Drury Lane, which Mr. Branch had visited, he found the abominable system in full force. The houses were let and sub-let. The first tenant, who paid from £20 to £24 per annum, let out the second floor to a costermonger, for instance, and the first floor to a woman, who placed four or five small beds in it, which she let for 4*d.* a night. These and other facts the Lecturer had stated to the Earl of Shaftesbury, who was incredulous, and visited the spot with him for the purpose of satisfying himself. They found, in the back yard of one of the houses, a filthy shed, in which he would certainly not have kept a horse, and hardly pigs. In this place there were seven beds, occupied by unfortunate women, and the only furniture was a wretched table. At a small fire one of these poor creatures was cooking some herrings. Some of them were ill in bed, and two or three were about to be removed to the hospital. They paid 4*d.* each a night, and thus this wretched hovel produced to the occupier of the house no less than 2*s.* 4*d.* a night. Sunday night was given in when a week was paid in advance. The condition of the poor was sadly lowered by the want of light, air, and water. He rejoiced that the Sanitary Commission had done so much, but a great deal yet remained to be done.—(Hear, hear.) In Church Lane there was but one supply of water, and not a single closet. The place was in such a state, the stairs were so dark, the railings removed and burnt, and the stairs in such a filthy and disgusting condition, that when Earl Ducie and his Countess desired to inspect the district for themselves, they could not take her ladyship, from the filthy state of the stairs. The lecturer

went copiously into the condition of East London, and urged a greater amount of dependence in reformatory institutions, and less reliance on prisons. He concluded by setting forth the utility of the means of cleanliness, and its mighty power in the moral elevation of the classes referred to. He gave many encouraging cases. Seventy or eighty boys, once thieves, had written from Australia, where they were living respectably as shepherds, and had sent remittances for the purpose of helping their friends to follow them.

"The following extract from my journal is a sad example of the general habit of pawning. A little boy of twelve years old, awaiting his trial for felony, said, 'I should not have been here now, if my mother had been alive, but she died four months ago. I am here for stealing a pair of shoes. I *pawned* them. I have been used to go to the pawn-shop. I used to go almost every Monday morning with our suits (clothes,) my brother's and mine; we took 'em out again on Saturday nights, and put 'em in again on Monday mornings.'"—*Prison Report.*

I indulge a sanguine hope that moral training, followed by the means of obtaining a decent livelihood, will so materially diminish the amount of crime, as to make it a rare exception, even amongst the lowest classes, instead of threatening, as it does now, to become the rule.—*Lord Denman.*

CHRISTIAN BENEFICENCE.

BY THE REV. E. A. LAWRENCE.

THE spirit of Christian beneficence is distinguished from mere human *kindness*, which is neither universal in its extent, uniform in its operations, nor Christian in its principle. It is distinguished from natural *pity*, in that this arises from spontaneous sympathy, and does not take into account the praise or blameworthiness of its objects. It differs from *generosity*, which is not scrupulous to abide by the rules of justice, and has no end in the honour of God, or the highest welfare of man. It is unlike that desire of *applause*, which in the spirit of Pharisaism, often prompts to liberal donations, but only "to be seen of men." Its bestowments are dissimilar to the *grudging remittances* made to purchase relief from the wearying importunity of persevering applicants. It is distinguished from the *reluctant yielding* of the crumbs which fall from the table of abundance, in order to pacify a clamorous conscience, and procure exemption from its upbraidings. It is the antagonist of that almsgiving which is *relied on as the ground of justification* before God, thus making salvation by grace superfluous and impossible.

Between all these and that beneficence which is truly Christian, there is a wide difference. Christian beneficence neither disowns the constitutional principles or emotions, nor takes its character from them. Incorporating into itself all the elements of joy and sorrow, pity and sympathy, honour and generosity, it constitutes a complex principle, above and beyond any one or all of them. Jesus was kind and sympathising, and compassionate, and generous. But He was something more than these. Purer motives urged Him—a higher impulse moved Him, a nobler spirit inspired Him. It was the impulse of *love*, whose spontaneous outgushings made His life an example of the most sublime beneficence.

Among the peculiar and positive elements of beneficence distinguishing it as Christian, is—

1. An *intelligent* spirit. Whosoever would discharge the duties of life, must first know what they are. In nothing is this more manifest than in efforts to do good. As all almsgiving is not from benevolence, so neither is it

all beneficent. It is as essential to the latter, that it should be directed to a right end, as to the former that it should spring from a right principle. Nor does even a good motive in the donor necessarily secure to his deed the character of beneficence, unless it is well-directed; the action may be praiseworthy in its purpose, while, from want of knowledge, it may be disastrous in its effects. Under the incubus of ignorance, well-meaning men may multiply the ills which they would remove. Through unacquaintance with the condition of those whom they wish to benefit, or through ignorance of the proper remedial agencies or modes of applying them, they may diffuse the bane instead of the antidote, propagate darkness instead of disseminating light, and carry havoc and dismay where they intended only healing and consolation. And the more munificent is such ill-directed charity, the greater the waste, the more wide-spread the ruin.

Christian beneficence walks not forth blindfold amidst the world's mendicity and its mendacity, scattering alike to both. She wields not her full hands, as the Cyclops his huge limbs, at random. Her zeal is an enlightened ardour, never roaming in the dark, and never impatient of results that come only through the gradual operation of appropriate causes.

2. The spirit of Christian beneficence is a *diffusive* spirit. The distinctions of home and foreign, far off and near, it knows only as different spheres for the occupancy of the same general agency, and for the achievement of the same lofty ends. Remoter guilt and misery affect the heart of the benevolent, if not as sensibly, yet with as really a moving power as do those more near. Moral wretchedness makes its appeal as urgently from India as from Ireland, from the Celestial Empire as from Wisconsin. And yet, in his beneficent mission to the far distant, the benevolent man *averts not his eye from sin and suffering at his own door.* No one is more eagle-eyed to espy the mute signs of continuous want, or more ready to respond to the calls of charity at home, than he who, overstepping such narrow limits, carries the blessings of his bounty to the furthest verge of sin and woe.

The plea of charity at home has passed into a proverb, the significance of which seems often to be, hoarding all one gets, and getting all he can. It is sometimes only the sanctimonious garb of parsimony, put on to cover the shame of its nakedness—the formulary by which covetousness seeks baptism at the hands of the Christian priesthood—a broad phylactery worn by one who devours widows' houses. Charity begins at home. True, and where else should she begin? She is born at home, and she begins to act where and when she receives her birth. This is the order of nature. All vital principles work from the centre outwards. It is the order of providence also. But it is contrary both to nature and to providence, for charity to seek only her own, and allow her cultivated and fertile fields to do no more than supply their own wants, and replenish their own wastes.

He, therefore, who in Christian beneficence ends with the beginning, cannot be said to have begun at all. And he who bestows nothing to relieve the misery of which he only hears the description, will be likely to turn away from that of which his eye gives him the living picture; or if, perchance, by some sudden antagonistical impulse, his iron-nerved grasp be tremulously relaxed, it is but to let slip a pittance much nearer the mockery of woe than its mitigation. He who thus contravenes the order of nature, of providence, and of the Word of God, gives no equivocal proof of being tight bound in the chains of icy selfishness. Covetousness has cast him into her iron cage, and crushing out of him all humane and generous feelings, has contracted his aims to the narrow circle of his own selfish involutions. Doing good to his fellowmen is not his mission. He has lost the primal dignity of man. He has set himself aside from the human brotherhood, and his ear is bored in servitude to Mammon. He no less needs a mission of mercy from the abode of angels, to re-assert in him the power of conscience, and restore him to his lost human fellowship, than does the poor idolater who makes to himself a god of one

piece of his wood, and warms himself at the fire kindled by the other. The one worships a god of wood—the other a god of gold.

The spirit of Christian beneficence neither halts nor hesitates at geographical boundaries. Contiguity of guilt and misery has the advantage only as affording opportunity for speedier relief. Hence, the faintest sigh of want, and the softest wail of sorrow, from whatever source they come, touch a responsive chord in the soul of the benevolent man, and vibrate there as the voice of God.

Thus diffusive is the spirit of Christian beneficence. Her field the world. Her own nature allows her no narrower limits as the sphere of her action, and the circle of the globe no wider one. With "onward" for her motto, she shrinks from no region however rigorous, and from no clime, however sultry or remote. No barbarian is too rude, and no forms of error too venerable, for her assailment. No human condition is so degraded, and no misery so woful; no wretchedness is so appalling, and no terror so intimidating, as to check her flowing sympathy or daunt her adventurous courage. The arm of power may be raised to protect or to repel her; yet, with her eye upturned to the throne of the Eternal, and her hand fast hold of the cross, she goes forth to her work. See the illustration of her diffusive energy in the propagation of primitive Christianity, which in less than three centuries, she made the sole accredited religion of the civilised world. See her, too, in this age, planting her standard amid the snows of Greenland, and on the burning sands of India. She is unfurling the banner of the cross in every quarter of the globe. She is climbing the snow-clad sides of the Himalaya and the Andes, crossing the Rocky Mountains, and ranging the coasts of the Pacific, bearing in one hand the torch of truth, and pointing with the other to the Lamb of God. Nor will she rest till every son and daughter of Adam is blessed by the gospel, and the whole earth smile with the beauty and verdure of heaven.

The Children's Gallery.

THE GRATEFUL FATHER.

The father of a little girl, about seven years of age, who attended a Ragged School, called one day and wished to see the teacher. He said that he wished to thank the master and the gentlemen of the Committee for the instruction the little girl received, and the good that had resulted to himself and family. "Formerly," said he, "my Sabbaths were divided between the loom [he was a weaver] and the public-house. When they were closed during the hours of public worship, I took care to provide myself with a good supply of beer, to drink while I was at work. One Sabbath morning, having drunk all my beer, I sent my little girl for some more. She returned without it, stating that the public-house was closed, and she could not get in. I felt so disappointed that I swore and raved like a madman, using the most abusive and disgusting language, and the most horrid oaths. When my fury was a little abated, my little girl approached me, with the tears streaming from her eyes, and the Bible clasped between her hands. With a most imploring look, she said, "Oh father, do not swear so! Jesus says, 'Swear not at all.' Do not go to the public-house any more; and you will have more money, and we shall have more of everything without your working on the Sunday." I felt the rebuke, and knew it to be true, but my pride was so touched, to be rebuked by my own little girl, that I drove her from me. But I could not get rid of the text she quoted—'Swear not at all.' It rung in my ears, whether at work or in the tap-room, though I strove hard to shake it off.

Still it was in my mind all the day. No matter where I was, in doors or out, it was ringing in my ears the first thing in the morning and the last at night—'Swear not at all.'

"I at last resolved to forsake the public-house and take my girl's advice. By God's help I have been able to put the resolve into practice, and things have turned out just as she said. All the evils and misery that follow the resorting to such places have disappeared; for now we live in peace and happiness, and I have a blessed day of rest into the bargain. As my child said, sir, so it is; we have more of comfort and of everything without working on the Sabbath at all.

"I now read my Bible, go to a place of worship, and am about to join myself to a Christian church. I owe all this, sir, under God, to your school. May he bless you, and the other gentlemen, and all Ragged Schools."

THE SWEARER REPROVED.

Some little children, belonging to a Ragged School, were sitting one day on the steps of a door, singing, as they often do, some of their little hymns. They were suddenly surprised by a half-drunken man, who came up to them, and, uttering an oath, said, "Does your master teach you nothing but singing them foolish hymns?" "Yes," said a sharp little fellow, about six years of age, "he tells us it is wicked to swear."

The poor worthless man seemed ashamed of his conduct, and passed on without saying another word.

Intelligence.

POPLAR RAGGED SCHOOLS.

The Second Annual Meeting of the Poplar and Blackwall Ragged Schools was held on Friday Evening, October 24th, in the Town Hall, Poplar, Mr. G. F. Young, M.P., in the Chair. There was a numerous and respectable attendance on the occasion. Amongst those present were—the Rev. G. F. Driffield, A.M.; Rev. R. Parnell, A.M.; Rev. R. Robbins, M.A.; Rev. George Smith, Rev. Mr. Stinson, Mr. J. Fuller, Mr. J. Bromley, Mr. Phelps, etc.

The Chairman began by observing that during the last few years his name had been somewhat prominently before the public in connection with certain political and economic opinions, but however different the views entertained on these points might be, they were; on the present occasion, met on a question on which little or no variety of opinion was held. Not many would dispute the value and even the necessity of education, and although its diffusion had been impeded by the conflicting opinions of legislators as to the mode in which it should be imparted, scarcely one would be found to deny its vast importance in every point of view. But if from this or any other cause the diffusion of sound and healthy education was retarded, it was the more incumbent on the people themselves to see that its advantages were diffused as extensively as possible. Education was indispensable to all—to the rich as well as the poor, but he should say to the latter more especially. He at one time entertained the opinion that education should begin from above, and should descend gradually to the lower classes of society, but he was now convinced that the reverse of this was the true system, and that to educate a nation properly they must begin with the very lowest substratum of society, and educate thence upwards. (Hear, hear.) If he was right in that view, then he would ask where was it more necessary that it should be reduced to practice than in the district of Poplar? There was no class in society which demanded so much watchful attention as those wretched children who were exposed from their tenderest years to the most noxious influences, and who, if neglected, must grow up in ignorance and depravity and irreligion, and therefore a plague and a curse to society. It was at one period thought to be utterly impossible to reclaim these little wanderers—these wretched outcasts from society. But that impression was now happily removed, for much good in their behalf had been effected, and exactly in proportion to the efforts which had been made was the amount of benefit produced. He trusted that this would be a stimulus to them to increase their exertions, till they had abated an evil which was productive of such fearful consequences to the children themselves, and re-acted with the most calamitous results on the society which neglected its duty towards them. (Hear, hear.)

Mr. Fairbairns then read the Report, from

which it appeared that the expenditure exceeded the income in the last year by £30.

The Rev. Mr. Stinson moved the adoption of the Report. There was a great deal of speculation abroad at the present time respecting education, but he trusted that on the present occasion he was addressing a practical meeting, and that they would show by their works and conduct that it was so. The children who attended Ragged Schools were surrounded by circumstances which must inevitably make them ignorant, vicious, and infidel, unless they were cared for by an institution like the present. The work they had to do was practicable, and he had great pleasure in informing them that many of the children in the schools were likely to be made good members of society, and even religious persons. As patriots and as Christians they should support the institution, for education was calculated to make good citizens and Christian men.

Mr. Gent, of the Ragged School Union, seconded the Resolution. The institution of Ragged Schools had been, under Providence, the means of doing a great deal of good in ameliorating the social, moral, industrial, and religious condition of the unfortunate children who attended them. He was glad to inform them that at their last Report they had 100 schools in existence, having 1,000 voluntary, in addition to 180 stipendiary teachers, and 10,000 scholars. He should be glad, however, if it had been otherwise, and if in their Report of next year they could say that the number of scholars had diminished, because it would indicate that the evil they struggled against was abating. But they must not stop in their efforts as long as it existed.

The Rev. George Smith moved the next Resolution, returning thanks to Divine Providence for the measure of success which had been vouchsafed to the Ragged Schools of Poplar and Blackwall, and pledging the meeting to increased efforts for their maintenance. The Rev. gentleman urged on the meeting with great feeling the claims of the Ragged Schools to public support.

Rev. Mr. Robbins, of Trinity Episcopal Church, seconded the Resolution. It had been estimated by the chaplain to the Bath prison that each of these wretched children who was neglected and allowed to grow up in crime cost the state £200. Mr. Rushton, the late police magistrate of Liverpool, calculated that there were 2,000 of these young criminals sent out yearly to prey upon society, and that their yearly cost to the state was between £200,000 and £300,000. How much better would it not be if something of this sum was appropriated to the diffusion of sound moral and religious instruction amongst these wretched children. (Hear, hear.) Of 16,000 persons who were taken up in London for drunkenness, he regretted to say that 7,000 were females. It was the example presented by wretched and criminal parents of this description that gave them so many young children to wretchedness and crime. He trusted that something would be done to put down the receivers of stolen goods, who were the real source of the mischief. But in the mean time the children must not be neglected, and he trusted at least that the debt which had been contracted on their account, would be expunged by their exertions on this occasion.

The Resolution was carried, as was also a vote of thanks to the Chairman. A collection was then made in support of the school.

GRAVESEND.

We are glad to find that an effort is at length being made to establish a Ragged School in Gravesend. The following extracts from a circular just issued, will show how far it is in progress:—

"Perhaps there never was a period more remarkable than the present for the zeal and activity of the enemies of religion. Popery with all its insidiousness, Infidelity with all its boldness, and Mormonism with all its absurdity, seem leagued together for the destruction of scriptural truth. Surely under these circumstances, an attitude of defence becomes every individual who bears the name of Christ. For whatever may be urged as the duty of the legislature, one thing is certain, viz., the obligation of Protestants to disseminate among the teeming masses of the country, the blessing of education and the light of the gospel, as means of resistance more to be relied on than the denunciations of the pulpit, or the decisions of the parliament.

"It was this conviction which originated the Ragged School movement in the metropolis a few years ago, and it has already extended to several provincial towns. The success which has accompanied it, and its peculiar adaptation to those for whose benefit it was devised, is well-known and acknowledged.

"Upon the supposition that Gravesend contains its own proportion (and that no small number) of this class, it has been thought desirable by many that the system should be tried here.

"A building suitable for the experiment, situated in the Old Main, has been secured for the present, in which it is proposed to instruct in the great truths of religion and the simple elements of secular knowledge, as many of the poorer class of children, more especially the ragged and neglected, as can be persuaded to attend.

"It will of course be necessary to raise a moderate fund to carry out the design, and public aid is solicited. The week evening instruction will consist of the first rudiments of education, such as reading, writing, and arithmetic,—and the Sabbath instruction, of plain expositions and the reading of God's word. The whole movement therefore is obviously far removed from mere sectarian interest, and one in which it is presumed all Protestants may join,—forgetting their denominational differences in an effort to elevate and enlighten a portion of that class, upon which depends, in no small degree, the safety and well-being of society."

Original Papers.

RANDOM RECOLLECTIONS—THE MYSTERIOUS MONEY-BOX.

One Sabbath evening, two college youths were sitting among the ruins of an old cathedral. Their sympathies were mutual, for they had both drunk deeply of the same bitter cup—disappointed hopes and broken prospects. As if fallen from the eminence to which he aspired, one of them exclaimed in melancholy bitterness, "I feel that life would be a blank without literary eminence. I would rather live in the memory of my country than enjoy her fairest lands. I dread a nameless grave many times more than the grave itself." This poor youth gained, in some measure, the desire of his heart, for his name and writings still live in the memory of his country; we believe a monument was lately erected over his grave; but, a part of his short life was spent in riot and folly, and his early death-bed was a scene of madness and despair. By those who know the outline of his sad history, his name is mentioned with painful regret; and a lesson is learned of the vanity of worldly ambition, however refined; and how vainly a life is spent—how sadly prostituted the noblest gifts and acquirements, when consecrated to the praise of men.

How different and more blessed is the inheritance of those who devote their lives to the glory of God and the *welfare* of men; who feel that "life would be a blank" unless it was *useful;* and who erect the most enduring monument to their memories in the "works that follow them."

The prince of botanists once declared, that the man did not live in vain who made a stem of grass to grow where never one grew before; but surely the man lives to a nobler purpose, who infuses one ray of real hope into a dark and dreary soul, or sows the seeds of Divine truth into a barren mind, or leads the feet of even a ragged wanderer into the way of peace. His grave may be nameless—a "sculptured stone" may not mark the spot—but his memory will be embalmed in grateful hearts, and among the "children" of after years some will "rise up to call him blessed." In the judgment-day, when the holy and living influences to which he gave birth, that have acted and *re*-acted upon one and another through succeeding generations, shall then be seen in their full fruition, how great may be the harvest of "joy and rejoicing" that the faithful labourer shall reap! Then, the depth and meaning of that wonderful passage will be fully understood, "Blessed are the dead that die in the Lord; yea, saith the Spirit, they rest from their labours, *and their works do follow them.*"—

A few months ago, we were riding, in the company of a clergyman, through a mountainous district of Galloway. Many parts of the country were wild and barren, and houses, like the trees, were few and far between. A few miles in the distance, the noble hills were rising in majestic beauty, their tops clouded with the dark blue mists that had slowly ascended from the valleys below. But the scene has already been sketched by the graphic pen of a gifted living authoress:—

"Aye, bonnie hills of Galloway, the clouds above ye driven,
Make pleasant shadows in your depths, with glints and gleams of heaven;
And ye have fairy, hidden lakes, deep in your secret breast,
Which shine out suddenly like stars, as the sunbeams go to rest.

> And ye have dells, and greenwood nooks, and little valleys, still,
> Where the wild bee bows the harebell down, beside the mountain's rill,
> And over all, grey Cairnsmore glooms—a monarch stern and lone,
> Though the heather climbs his barrenness, and purples half his throne."

But it was not so much their external grandeur that secured our veneration and interest, as the noble deeds and lofty spirits with which they are associated. For many a long year our martyred forefathers were hunted like partridges over these blue mountains; and often among their "little valleys," the deep stillness of night was broken by the echoes of the evening psalm. We viewed with solemn interest the parish of the noble Rutherford, which he consecrated with so many prayers, and tears, and testimonies; nor could we easily forget his last dignified reply to his persecutors, when they approached his death-bed with a summons to appear on a charge of high treason: "Tell them," said he, "I have got a summons already before a superior Judge and judicatory, and I behove to answer my first summons; and, ere your day arrive, I will be where few kings and great folks come." We found the country more barren and moorland the further we proceeded, with scarcely any habitations but those occupied by the humble shepherds. At length we reached an "oasis," where stood a few respectable houses, sheltered by a small plantation. A mineral spring, famed for its medicinal properties, we found to be the attraction of the place. During the summer and autumn months the houses are occupied by invalids, many of whom come from a considerable distance to drink of the "healing waters." We stopped to visit the little well, and as we observed with pity, the feeble, bended frames and pallid countenances of the patients, we could not help contrasting the fresh air and lonely quiet they were enjoying, with the stifling atmosphere of some of the filthy hovels we have visited, occupied by the "out-door patients" of a London hospital. A peculiar sensation came over us when we discovered on the top of a large stone, close to the "spring," a strongly-made, but weather-worn collecting box, on the side of which we read, in legible characters, the well-known words, "Ragged Schools." Who could have expected to meet with so practical a manifestation of extended sympathy for our cause, in a spot so lonely and isolated? But there it was, silently and successfully (as its weight showed) doing its work, and reminding each visitor of those youthful invalids in the alleys and the lanes, whose diseases are as deeply-seated and deadly as their own. We found its history to be painfully interesting. One morning, about two years previous, a box, made of pasteboard, was found upon the stone, with a paper label, containing the words, "Contributions thankfully received for the Ragged Schools." Beside it was a copy of "Guthrie's Plea," one or two other pamphlets on the same subject, and two numbers of this Magazine. Their appearance excited much interest among the invalid population, and many inquiries and conjectures were made respecting the unknown hand that had placed them there. At length a young lady stepped forward, put a shilling into the box, and said, "Whoever may have placed it here, the object itself is of great importance, and certainly deserves our support." Others followed the example; the pamphlets were perused with eager interest, and the mysterious box duly appeared each morning, and disappeared at night, with fresh additions to its contents. By the end of summer, from four to five pounds were thus collected—a sum nearly sufficient to maintain

a child for a whole year at an Industrial School. Many of the donors, even now, are not aware that the constructor of the flimsy box and originator of the plan, *was she who became the first contributor to its contents.* This practical sympathy she there first manifested on behalf of a poor, ragged, motherless girl—found in the neighbourhood—the victim of a drunken father—and who was taught, clothed, and taken to a place of worship, during the stay of her kind benefactress. By the close of the following autumn, a stronger box had been provided, and a goodly sum collected; but the hand that placed the *first* one there *was mouldering in a village grave!* After a short life, spent in similar deeds of mercy, dignified by the *highest* motives and secretly performed in much weakness and suffering, her young spirit passed calmly and joyfully away into the possession of "an inheritance, incorruptible and undefiled, and that fadeth not away."

As we looked at the humble box, bleached by the mountain rains, yet still *perpetuating* the labour of love, reminding us of the miseries and claims of the outcast poor, and silently inviting each passenger to aid them, we seemed to be reading, for the *first* time, that wonderful declaration of the Lord himself—"Blessed are the dead that die in the Lord; yea, saith the Spirit, they rest from their labours, *and their works do follow them.*" Nor could we be forgetful of the solemn admonition, here also so significantly enforced—"Whatsoever thy hand findeth to do, *do it with* ALL *thy might.*"

SHOE-BLACKS AND BROOMERS.

THE time has come when we may inquire whether the system pursued in the Industrial Classes of our schools has realized the benefits expected from it—whether the same amount of money, energy, time, and anxiety, if devoted to other plans, would not produce more encouraging results.

I believe that No! is the proper answer to the first question; and Yes! to the second.

The main objects of our schools are to give the children spiritual instruction, moral training, preparation for honest occupations, and finally to provide situations for them, or enable them to emigrate. It is with the last two of these I have to deal.

Our present in-door industrial training system does not lead to the procurement of permanent employment, and those prepared under it for emigration contribute scarcely anything to the cost of their passage or their outfit. We take boys from a roaming life in the streets, and force upon them the most sedentary labour. The young and hardy sapling we confine in a hot-house. Unless this course is absolutely necessary, it is certainly a mistaken one, and I shall therefore proceed to examine how far we are restricted to it, and whether there do not exist *street occupations* in which our boys may be employed, and how far we may create new wants for the public, and prepare our boys to supply them.

Before I invite attention to my suggestions, yet untried, I shall briefly notice the striking success of one which has been put in practice, and the favourable reception of another now adopted. At Field Lane School, on October 31st, a tea party was given to the Ragged School Shoe-blacks. Lord Shaftesbury presided, and many of the friends of the Society were present, amongst whom were Dr. Southwood Smith, Mr. Chadwick, Mr. Deputy Bedford, Mr. Macaulay, the Rev. G. Pownal, Major Fawkes, and not a few of the Committee of the Union. The boys were arrayed in their uniform, and after full justice had been done to the tea and plum cake, a statement of the proceedings and the accounts of the Society, was made by one of the Committee. From this it appeared that the Shoe-

blacks had been at work for seven months, during which time 63 boys had been employed. Of these, 9 had been dismissed for misconduct, 4 had left voluntarily, 1 had died, 12 had left for situations, 2 had already emigrated, and on the occasion of the meeting 5 more were to take farewell of the Society as emigrants to Australia.

The average number of boys employed during the season was 22, and it was 32 at the time of the meeting. The number of pairs of boots and shoes cleaned was about 102,000.

The total earnings of the boys were £505. 12*s*. 10½*d*. (The halfpenny was given by a man with a wooden leg.) This gave an average of 2*s*. 2½*d*. for each boy per day. The earnings in Hyde Park alone were £98. 17*s*. 4*d*. From subscriptions and that portion of the earnings retained by the Society, £231. 3*s*. 1*d*. had been received, and there had been expended £151. 1*s*. 8*d*., leaving a balance in hand of £80. 1*s*. 5*d*.

Besides this, the boys had £74 to their credit in the bank; and the furniture, stock, and sick fund, amounted to £6; so that the total surplus was £160. 1*s*. 5*d*.

The largest weekly receipts (at the close of the Exhibition) were £30. 14*s*. 8½*d*., and in the two previous weeks they had been £22. 14*s*. 2*d*. and £20. 19*s*. 6*d*. respectively. Since the Exhibition they had fallen to £9. 15*s*. and £7. 7*s*. 8*d*.; but having reached this point had begun again to increase.

The appearance of the Shoe-blacks on this occasion indicated the comfort and happiness of their condition, as well as the moral training and discipline which it has always been the careful study of the Committee to administer.

Although their occupation may safely be regarded as a permanent one, yet as it is clear that the approaching winter season would necessitate the abandonment of many stations exposed to the weather, a plan was laid before the meeting by which the Committee hoped to secure regular employment for a large number of boys in a new occupation. This plan was received with favour, and has been adopted with success.

Five of the best Shoe-blacks were clothed in new red uniforms, having black belts instead of aprons, and hoes and brooms in place of boxes and brushes. They were furnished with oilskin capes, as a protection against rain, and each boy, besides his Society badge, had on his breast another, bearing the very descriptive name of BROOMER.

On the 10th of last month four of these boys appeared in Regent Street and one in the Strand, and to each of them was allotted a certain portion of the flag pavement which he was to sweep and keep clean.

The shopkeepers who had been applied to on the subject very readily accepted the proposal of the Committee, by which, for the trifling payment of one penny per day for each shop, the pavement in front of it was to be kept free from mud and dust, and increased convenience given to its customers. Under this system each boy can attend to twenty shops, and his earnings amount to 10*s*. a week.

The "Broomers" have given great satisfaction to their employers, and eleven of them are now at work; the demand for them is extensive, and in the Strand and Regent Street alone I believe that thirty may find a sufficient number of customers.

Occupation could have been given by the Shoe-black Society to more than double the number of boys actually employed by it, and a deficient supply of suitable candidates equally prevents the Society from occupying at once the large field of labour now opened for their "Broomers."

Surely this argues an amount of apathy or prejudice on the part of the superintendents of our schools, which I should be sorry to declare to our enemies, and which, if continued, may justify a serious charge against our whole system.

There can be no objections which outweigh the inducements held out by the Shoe-black Society. Certainly the wages obtained are more than sufficient for boys professing to be starving without work. The occupation itself is

constant and healthy, cheerful, and yet easily subject to the most systematic discipline. The earnings of each boy are in proportion to his industry. He is not separated from his school. He begins his daily work by prayer and reading with his companions assembled at the Society's rooms. His character is continually under the minute inspection of competent officers, and his affairs daily attended to by experienced members of the Ragged School Union Committee. Habits of economy are encouraged by the facilities given to him for saving money, and a library is at his disposal for the cultivation of his mind. He is incited to cleanliness by the provision of bath tickets; and if he lodges in the low haunts of wickedness, every endeavour is made to remove him to a better place. Each week he hears an address upon Bible subjects, and the most anxious care of the Committee is to make him regular at his Sunday school. The prospect of a permanent respectable situation is held out as an incentive to his steady activity, or he is prepared for emigration if he prefers another country to his own.

The system of course is far from perfect, but its imperfections are chiefly owing to the fact that a few schools monopolise its advantages, for when sixteen boys are taken from one Ragged School, it is manifest that their standard of character must be lower than that of a like number chosen from as many different institutions. We have one hundred and two schools in the Union, and I cannot doubt that each could supply on an average two active destitute lads willing to be obedient and honest.*

And here I cannot help calling attention to the names of the schools which have most largely made use of our new plans of street occupations, for they will at once be recognised as amongst the best conducted in the Union, and managed by committees both enterprising and cautious.†

In the last number of the Magazine, I had occasion to invite attention to the Ragged Schools of Liverpool, and to some of the industrial occupations successfully employed there. The Committee of the Liverpool Union have determined to start a Shoe-Black Brigade in that town, and I hope also to be able to introduce the employment into Dublin by similar means.

The length of this communication precludes the possibility of my extending it by an examination of the several modes of occupation made use of at the present time in the Industrial Schools of London; but I shall endeavour, in a succeeding paper, to give some condensed information upon this subject, which will probably be further enhanced in importance by its discussion at the Conference, proposed to be held in Manchester early in December.

Without, however, basing observations upon statistics, I shall mention here the principles upon which a new system of occupations may be proposed for adoption.

We have at command a large amount of organized direction of willing and efficient agents, ready to work practically whatsoever may require superintendence.

Tailors and shoemakers do not require system (in this sense) either to obtain work for them, or to manage their labour. They must generally consent to be employed as individuals; and when we apply the extensive machinery of our School Committees in directing the education of boys in such employments, we are spending their labour where it is not needed, and we are preparing the boys themselves for trades which are sufficiently recruited by the natural training of individuals.

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* I shall willingly consider the claims of our "Ragged School girls," if the ladies who are interested in their welfare will make known their wants.

† From Field Lane, 16 boys have been employed; from Colchester Street, 11; Compton Place, 7; Christ Chapel, 6; Huntsworth Mews and Plumtree Court, 4 each; Neale's Yard, 3; Park Chapel and Foster Street, 2 each; Yeates Court, Phillip's Gardens, Union Mews, Bere Street, King's Cross, Abbey Place, Brewers' Court, and the Westminster Refuge, 1 each.

But this large amount of able management might be devoted to the creation and systematic supply of *new occupations requiring system in their operation*, and this without interfering at all with existing employments.

There are many such occupations, and I will only instance those to be carried on in the streets—because they are better suited than others to the character of the boys we have to deal with—because they readily admit of inspection and control—because they require but little capital to work them—and because they afford important opportunities for manifesting to the public, that boys who are nuisances in the streets may be so "manufactured" in Ragged Schools as to be rendered valuable to the community in the very streets from which the "raw material" was taken.

When Shoe-blacks began their work as individuals, they failed to procure subsistence, but they have succeeded when managed by system. Probably a "Broomer" canvassing on his own account would obtain no support from the shopkeepers, and although each shopkeeper might be desirous of having the pavement clean, yet the enterprise or the union among them is not sufficient to provide the necessary brigade for carrying this general desire into effect.

In this state of things we step in and say, "We will manage if you will employ," and instantly each party willingly adopts the arrangement.

Take the familiar example of omnibuses. Unless some persons undertake the provision and direction of these vehicles, people who cannot keep private carriages or hire cabs must consent to walk; and similarly a shopkeeper who has not sufficient employment for one sweeper will readily employ a "Broomer," who engages to perform the duty for a sum which is trifling, only because it is the daily wages of a boy divided by the number of the shopkeepers' neighbours who make use of this their common servant.

If this new occupation is supported, it is intended by the Committee to establish message boys, say one for every six "Broomers," whose badge may be lettered "Mercury," and who might not only superintend the pavement of his division, but be very useful in running errands and carrying parcels for a stated sum by the hour or mile.

A large number of active lads might also be trained for cleaning the brass outside of shops, and the door-plates and bell-pulls of private houses. They might be "badged" as "Brassers," and many householders would gladly have a daily work of this sort well done for one penny, which at present occupies much unnecessary time on the part of their servants, and is very dirty besides.

These, and many similar occupations, are all new, and are all available to our Ragged School managers, and a boy employed in any one of them has peculiar opportunities for making known to good masters his honesty, his punctual regularity, his cheerful activity, and his general fitness for permanent service.*

Temple. ——— J. M.

[In justice to many zealous labourers and useful schools, we cannot allow our indefatigable correspondent's strictures to appear without an explanatory note. Admitting that there may be instances where "apathy," or "prejudice," have tended to limit the number of Shoe-black candidates, yet we feel sure he has not sufficiently considered the peculiar circumstances in which many are placed; nor can we for a moment suppose that those enumerated constitute more than a tithe of the efficient and well-managed schools in the metropolis. In many, the children *are too young*, (some are Infant Schools;) in others, the *suitable* lads had other employment, or declined the offer; and we could name one of the *best* schools in London, where some influential supporters provided for several lads at their own expense, in order to *prevent* them becoming Shoe-blacks. In this, of course, we have no sympathy; but such are *some* of the difficulties. Let those who *are* at fault, however, profit by the reproof.—Ed.]

* On the first day of the employment of our "Broomers," one of the boys, from his display of these qualifications, was offered a situation by a shopkeeper in Regent Street.

THE FRIENDLESS.

In the year of the fever—as the season was called, when hundreds were swept away every week by the infectious and deadly typhus—being on the committee of a youths' friendly society, it was my duty, along with others, to pay the weekly sick money. Discharging this painful duty one day, I had to climb one of those break-neck, day's journey stairs in the Canongate. Most of them are well-lighted, but this one was as dark as midnight; to use an Irishism, one was forced to think that he was ascending into a cellar. Gaining the top at length, I thought I distinguished a faint light, or rather a "dead-light," at the end of a long *passage*, as they are termed. Having some idea of the deceptive powers of Will-o'-the-wisps, spunkies, Jack-o'-lanthorns, etc., I stept on, feeling with my feet for pit-falls, and knocking on dead walls instead of doors. I reached at length the end of this dangerous garret-landing. Again I knocked, when I heard a tiny voice, which cried, or rather screamed, "Wha's there?" I demanded admittance, but was answered by another question, "What do ye want?" How early, thought I, does Scotch caution display itself! Having explained my mission, I heard the little urchin dragging a chair to the door, indicating that she was not high enough to reach the latch. "Why did you not open sooner?" said I to the little girl, who stood trembling before me. "I was afraid o' the ghost, sir!" "A ghost, silly girl; and whose ghost were you afraid of, pray?" "Wee Nelly's, sir—wee Nelly who slept all winter in the hole below the skylight, and nobody knew anything about it. Go down, sir, to the widow woman who lives on the floor below, and she will explain all to you." With some difficulty I found the "widow woman," and a sad story she had to tell about "wee Nelly." "Ye must know, sir," she began, "that a poor widow like myself who lived in the garret above, took very ill one night. I sat a long time beside her, and as she seemed to be getting better, I thought I would just go to my ain bed for two or three hours. So I lighted the lamp to let me see down the stairs. In the middle of the passage I heard a rustling among some straw that was lying in a wee hole beneath the skylight. I thought it was a cat; and as my own was a-missing, I just went to see whether it might not be my ain Tam, when, lo and behold! what do you think I saw instead of a cat? I saw a poor wee lassie with her face as white as the snow lying huddled up in a corner. It was a stormy night, sir, and the poor thing's clothes were so wet that you might have wrung them! 'God help me,' said I to myself, 'you have but a poor lodging my bairn!' So I lifted her up in my arms, and took her down to my own fireside, when she opened her eyes she looked wild-like and cried,—'O forgive me! Don't be angry with me for sleeping on your stairs—I'll never do it again. I'm fatherless and motherless, and have no home to go to.—O forgive me! 'Yes,' said I, 'I'm very angry with you— you ought to have come to me, and I would have given you a share of my own bed.' 'I was afraid to tell,' said the girl, 'I thought that the people in the house might think I was a bad girl because I had no home.' The truth is, sir, the poor thing went about begging through the day, and when the dark night came on, and she thought that everybody was sleeping in their beds, she crept up the stairs and lay down in the wretched place where I found her. 'And where is the poor girl now?' I inquired. 'Alas! after being with me three or four weeks, she took fever and died. I never found out any of her relations.'" Think of this, ye who make yourselves miserable if your shoe pinches you, or a riband goes wrong on your ball dress. And ye who groan if your pillow be not as soft as down, think of the hard bed of poor Nelly!

Hard-hearted world, thought I, how will it fare with you when these poor outcasts, clothed in the bright robes of the Lamb, shall denounce those who knowingly allowed the poor to go naked when they had garments and to spare—who allowed the houseless to sleep beside the empty palace—and saw them perish where the God of love had showered abundance!—*Maclagan.*

Poetry.

THE RAGGED BOY'S REQUEST.

AFTER THE MANNER OF "THE BEGGAR'S PETITION,"—BEING A FOURTH PLEA FOR EMIGRATION.

Pity the sorrows of a poor young child,
Whose shivering limbs both food and clothing need;
No mother's love upon his lot has smil'd,
Oh! give him help, and Heaven will bless the deed.—

These pallid cheeks proclaim my want of meat,
These straggling locks my lack of care display;
And many a sore upon my shoeless feet,
Has been the source of anguish night and day.—

Yon house, erected at the public cost,
With tempting aspect drew me to its gate:
Its stores methought no numbers could exhaust,
Nor for its bounties one be doom'd to wait.—

Hard is the fate of the neglected boy!
There, when I sought a scanty meal to gain,
A well-fed beadle bade me seek employ,
And drove me from the door with lifted cane!—

Oh! take me to some hospitable place,
Where Christian people will compassion show;
And bear me safe to some less crowded space,
Where sunbeams shine, and healthful breezes blow.—

Fain would I sail across the ocean wave,
(Small is the cost such little ones to send)—
And, free and happy, all its dangers brave,
To live by honest labour at the end!—

Pity the sorrows of a poor young child,
Whose shivering limbs both food and clothing need;
No mother's love upon his lot has smil'd,
Oh! give him help, and Heaven will bless the deed!

Temple, November 11*th*, 1851. J. P.

LIFE IN EARNEST.

Life is real! life is earnest!
And the grave is not its goal;
'Dust thou art, to dust returnest,"
Was not spoken of the soul.

Not enjoyment and not sorrow,
Is our destined end or way;
But to act, that each to-morrow
Find us farther than to-day.

Art is long, and time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle!
Be a hero in the strife!

Trust no future, howe'er pleasant!
Let the dead past bury its dead!
Act—act in the living present!
Heart within, and God o'er head!

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footsteps on the sands of time.

Footprints that, perhaps, another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait.

Longfellow.

Plans and Progress.

SUNDERLAND RAGGED SCHOOL.

A RAGGED SCHOOL has been in operation in Sunderland for the last two years. In their last Annual Report, the Committee state that—

"The school was opened on the 27th October, and commenced its operations with about twelve children. The number in attendance rapidly increased, till latterly it has amounted to an average of sixty. Great care has been taken, from week to week, and considerable difficulty has been experienced, by the acting sub-committee, in selecting from the numerous applicants for admission those only of the proper class, so as neither, on the one hand, to shut out any of that description for whom the charity is designed, nor yet, on the other hand, to give anything like a premium to the cupidity and selfishness of idle and neglectful parents. Many, after a few months' training, have already left the school, some of them, there is every reason to believe, very much improved. The numbers admitted since the opening have been—boys 124; girls, 24; total, 148. Of this number, so far as particulars can be ascertained, 43 are without fathers, 27 without mothers, and 10 without both parents. 22 of them have been sent in by the magistrates, having been before the bench for some comparatively trifling offence. The most of these have been particularly suitable cases, and such as, in all probability, could not have been drawn to the school by any other means. About one-sixth of the whole from the beginning have been Irish, a few of whom could read a little; but it is a remarkable fact, and one that should tell most strongly on the minds of those who are concerned for the credit and welfare of Sunderland, that, of all those belonging to this town, not more than five knew even so much as their letters at the time of their admission."

The following Appendix to the excellent Report will be found to repay an attentive perusal:—

"The criminal statistics of the country show that the bulk of its crime is perpetrated by the utterly ignorant. In our own County Jail, for instance, we find from the chaplain's annual report, dated October, 1849, that of the 1,886 imprisoned during the year, no fewer than 1,651 were, for all practical purposes, unable either to read or write; twenty-six of the whole number could read and write well, and only one had had a superior education. Precisely in this condition of ignorance were the children whom we gathered into the Ragged School during the past year. Here is the master's report of their attainments when admitted:—

"Number who did not know their letters	80
Number who could join letters a little	56
Number who could read well	10
Number who could write well	2
	148

"From this, then, comes out the fact that the condition of those admitted into the Ragged School corresponds exactly, as regards their utter want of education, with the condition of eight out of every nine in the county convicted of crime in 1849.

"We say not that ignorance is the cause of crime. Ignorance is merely a condition of negation, and, therefore, speaking strictly, cannot be the *cause* of anything. But facts proclaim emphatically that a condition of ignorance is that in which evil principles run riot and result in crime; whereas, on the contrary, an educated condition is

that in which more frequently we find the evil of our nature controlled, virtue dominant, and the laws of the country obeyed. Indeed, education in its widest sense, and in the way we endeavour to impart it, expanding and strengthening the moral as well as the intellectual powers, is next to vital religion the strongest preventive of crime. We therefore educate. Here again is the master's report 'of the 148 admitted into the school during the past year—

50 have been taught to read a little.
80 have been taught to read the Bible.
43 have been taught to write a little.
45 have been taught to write well.
16 have gone to employment.
8 have gone to other and better schools.'

Surely this is not mean success. It clearly shows an approach to a condition which is directly antagonist to that in which crime originates.

"But not only is the Ragged School exerting an indirect and preventive, but a direct and reformatory influence. It is lopping off from the wild and grafting into the good olive tree. Twenty-two children have been received directly out of the fangs of the law itself. Twenty-two who, by crime or by vagrancy, which is little else than crime with another name, rendered amenable to the penalties of the law, have, by the mercy of the executive, been placed in the Ragged School. According to the master's report, seven of these, after having been subjected to educational and training influences for a longer or shorter period, have been provided with honourable and remunerative employment, and four yet remain in the school. The committee have reason to believe that the whole of these seven are conducting themselves to the satisfaction of their respective employers. Here then is not only a preventive, but a curative work effected. Not only have additions to the criminal calendar been prevented, but numbers have actually been subtracted from it—facts which clearly show the beneficial working of the school, and how certainly its ends may be accomplished.

"It cannot be too prominently placed before the public, that there seems to be no hope whatever for the upraising of these sunken ones, other than by the agency of such societies as this. They are far below all the other educational movements, and other institutions of the present time. None of the many existing denominations of Christians have done, nor, in their isolation, seem capable of doing anything for them.

"We need not philosophize as to the causes of this. The fact is palpable. Generation after generation have witnessed this class in its misery and crime, a painful excrescence on the body social. From the criminal calendars of the country, it has been found that distinct families for a succession of generations have furnished a succession of thieves; 'their hand against every man, and every man's hand against them;' child deriving from parent the bent of his guilty passions, and propensities, and pursuits, as evidently as his existence; and left to the training and influences by which, from his infancy upwards, he has been surrounded, becoming, in obedience to the very laws of his nature, an outcast, a vagrant, a thief; and to this large and growing class many causes have been contributing, swelling the numbers, until so numerous and formidable have its members become, that our dread of them has swollen into a justly retributive terror. They have become manifestly dangerous to society. They would riot in blood were any revolutionary tumult to arise. They care for nobody, and no one, hitherto, has been caring for them—at least, no organization, no institution, no school, no church has cared for them. It is only of late that an anxiety for their well-being has become manifest, a deep feeling in the bosom of humanity is now moving towards their children, and the Ragged School Society has been instituted.

"The supply of food to these destitute objects of our pity is another point worthy of remark. The physical wants of his physical constitution has every man's first

regard. It is so with the ragged child. The poor boy, therefore, must have food. He awakes in the morning, and how can you expect him to come to school to mend his manners, and improve his morals, without his breakfast? He is hungry, and he *must* go and beg or steal to supply his urgent wants. Hence the institutors of Ragged Schools early saw that to get at the minds of those who had not food for their bodies they must provide it, and feed them. And an inferential proof that the Sunderland Committee are doing no more than what necessity requires in this respect is furnished by this other extract from the master's report, giving some idea of the material condition of the children under his charge. Of the children in the school during the past year, there were—

27 with fathers, and no mothers.
43 with mothers, but no fathers.
10 with neither father nor mother.
26 known beggars.
18 had been in the police-office.
14 utterly homeless.

"It is also worthy of remark, that the punishment and discipline of a jail are utterly useless as reforming influences — nay worse than useless, positively and fearfully pernicious. Hear Mr. Hamilton of Durham on this point:—'From the age of twelve to twenty, young persons easily receive impressions for good or evil; and in this prison I observe a curiosity in the boys to know all about the crimes of their fellow-prisoners, and soon they learn to look upon the man who has been oftenest in jail as the greatest hero. Thus the young are taught the vices of their elders, and many who enter the prison bold boys, it is to be feared, leave it accomplished thieves.' 'The system of sending lads under twelve years of age to a jail for fourteen days or one month has decidedly a bad effect; they leave prison neither frightened nor amended, but rather hardened and corrupted.' The uselessness and inefficiency of prisons as a means of reform and moral training is further strikingly illustrated by the fact, that of the 1,886 committed to Durham Prison last year, 746 had been there before.

383.....the second time.
120.....the third.
74.....the fourth.
42.....the fifth.
14.....the sixth.
18.....the seventh.
10.....the eighth.
36.....oftener.
69.....unknown.

From these facts, then, it seems but fair to deduce the following important conclusions:—

"First.—The Ragged School Society's Committee are busy with the right class of the community—the vagrant, delinquent, destitute, and lost.

"Second.—No other agencies are efficiently at work for their recovery.

"Third.—The Committee are employing appropriate means for the accomplishment of their great ends.

"Fourth.—These ends are attainable, and have already been partially attained. So much for the past; and now a word or two in reference to the future.

"Much remains to be accomplished in Sunderland. From the 1st of January to the 16th of September, of the present year, (1850,) the Sunderland police had in custody 138 youths, of fifteen years of age and under. Of these—

5 were utterly destitute.
24 were thieves.

41 were reputed thieves.
24 vagrants.

Making a total of ninety-four, every one of whom ought to be brought into the Ragged School. Besides, in going up and down the river one day last month, the police counted no fewer than thirteen known as '*mud-larks*'—that is, boys and girls who subsist by crawling up and down the river-side, knee-deep in mud, in such a state of filth, destitution, suffering, and wretchedness, that our credulity is strained to believe that human beings can endure such fearful privations and live. It is computed that there are nearly fifty in Sunderland * living in this wretched condition, picking up whatever is left by the tide, and stealing besides enough to eke out a most miserable subsistence. All these, and many more, probably not less than three hundred, ought to be in the Ragged School. But how are they to be got there? is an important question.

"To this we answer, by the united and twofold agency of the magistrate and the general public. The committee attach especial importance to the power of the magistrate for filling the Ragged School, and thus far abating and finally obliterating juvenile vagrancy and crime, with all their inherent and resulting evils. Their experience during the past year tends to convince them that, without the magistrate's aid, not one-half the good can be done which, with it, may be easily accomplished. The habits propelling the bulk of vagrant children to their vagrant courses are generally so inveterate, the influences—often parental example, command, and severe chastisement for disobedience or failure—pushing them forward and downward are so irresistible, that any power weaker than the civil is inadequate to break the one and check the other. The magistrate, therefore, by directing the police to arrest and bring before him every begging child, and, on investigation, by sending it to the Ragged School, whenever, consistently with his sacred duty, he can possibly do so, would essentially aid this noble effort to reclaim these poor outcast wanderers, who, otherwise, are irreclaimable, and for ever lost. The Committee have great pleasure in knowing that this view has spontaneously, without any representations from them, presented itself to our worthy, enlightened, and humane bench of magistrates; and that, during the past year, an investigation into twenty-two cases has, as before stated, resulted in the little culprits being saved from prison and sent to the Ragged School, with the happiest results.

"The general public, too, can easily render valuable aid in filling the Ragged School. How? By simply and constantly refusing to give alms. The Committee find that children will not come to the school, and parents will not let them, just because they can make more by begging. By serving begging children in present circumstances, notwithstanding the very best intentions, the benevolent are opposing every effort for their permanent welfare. Your off-handed benefactions may prove their heavy curse. Instead of giving them bread or money, tell them where they can freely and cheerfully get both, and something better. Advise them kindly to go to the Ragged School, or, better still, see that they are taken thither. Go with the poor object yourself: there is no way in which you can serve him so effectually. But, for very pity's sake, give them neither meat nor money. The alms you annually give to such, give through the Ragged School.

"In the Ragged School they can be fed, educated, reformed, have everything provided requisite to make the body healthy, the mind strong, and the morals pure, at the small cost of £5 each per annum. This the Committee are attempting to do. To the people of Sunderland they look for the means. They have good hope, and take leave to say, in the words of the eloquent and noble-hearted Guthrie, "When, for a sum of money,

* How many in London?

to many—inured to comforts and spending more in a single dress or feast—so small, a poor outcast may be saved from misery, saved for society, and for the Church of God, one would think multitudes would be found out of their own abundance to give, or by the help of others to raise this sum. And God pity the poor, if, amid all the comforts, wealth, and luxuries of our enlightened land, the only doors left open to these outcast children shall be the dreary portals of the police-office and prison.'"

IPSWICH RAGGED DORMITORY.

Our readers will have observed from previous notices that a Ragged School has been established in Ipswich for the last two years. A Ragged Dormitory has lately been added to it, and from the following statement it will be seen that some interesting facts have already occurred in connexion with its operations. We ought also to state that the Recorder of Ipswich, (David Power, Esq.,) has been an active and warm supporter of the schools from their commencement:—

This institution is established for the purpose of receiving a limited number of "the perishing and dangerous classes" of the community, from the age of 14 to 20 years; also of juvenile offenders who are anxious to reform, but being destitute of friends or a home, and having no provision made for them when sent from prison, would be otherwise obliged (although reluctantly) again to resort to begging or stealing for a miserable subsistence; and to provide a temporary refuge for females who have deviated from the paths of virtue, and are anxious to reform.

The number of inmates at the present time consists of 4 boys and 1 girl, who are fed, clothed, and lodged; are taught reading, writing, and arithmetic, and learn from the life and precepts taught by our Lord Jesus Christ their duty towards God and man. For manual employment the males are taught shoemaking, tailoring, matmaking, carpentering, fancy cabinet making, French polishing, and working on the land.

The females are taught to make household linen of all sorts, shirts, to knit stockings, to make and mend all their clothes, and all such domestic offices as qualify them for service.

The following brief account of the inmates is taken from the master's journal:—

J. S., aged 16 years, an orphan, four years a vagrant, three times before the magistrates for begging, has slept in empty carts and barns, entered the dormitory on the 17th day of June, has conducted himself well, and is now fitted for and anxious to emigrate.

W. B., aged 19 years, an orphan, had been five voyages to sea. The ship arrived in London; he took up his abode in a brothel, was robbed of £18 and his certificate, could not get another ship, was obliged to sell his clothes for money to live upon; finding himself destitute of friends, clothes, and money, resorted to begging, was taken up and sent to the Ipswich borough jail, when he came into this institution. This lad, through the kindness of Mr. Ross, obtained another ticket, and left the institution for South Shields, it is believed, a reformed character.

W. S., aged 14 years, an orphan and a poor Union boy, has conducted himself well in the institution, and is a candidate for emigration.

W. G., aged 16 years, an orphan, at an early age was turned out of doors at 9 o'clock at night by his relatives to get his living the best way he could; slept in empty houses and under straw stacks for several months; was convicted by the magistrates of this borough jail for picking the pocket of a lady of her purse and 18s., and sentenced to three months' imprisonment. He had previously, for the last six months, obtained his living by picking pockets and other acts of stealing. He is now in the institution and doing well.

Ann M., aged 14 years, mother dead, father living with another woman, did not want her at home. She obtained a situation, got into bad company, robbed her employers, was sent to jail, where I visited her; has been living a profligate life. She is an inmate of the institution, and doing well.

The following is a list of articles made by the lads, with the assistance of the master:—

12 forms, 3 bedsteads, 2 tables, 22 reading boards, 8 banner poles, 4 blind-rollers and laths, 1 shoemaker's seat and stool, 1 desk, 1 chair, 1 black board and washing stool, 1 copper and dust-hole lid, 8 pointers, and 1 nail box. Cabinet-making: 1 work-

box, 1 money box, 1 watch case. Shoemaking: 17 pairs of boots and shoes repaired, 14 ditto soled and heeled; making 1 pair of woman's boots, ditto 1 pair of men's slippers, remaking 1 pair ditto. Tailoring: repairing 7 pairs of trousers and 4 waistcoats, remaking 2 pairs of trousers, and stitching sundry pieces of cloth and button holes.

RECEIPTS.

	£.	s.	d.
To Donations	48	0	0
Work done by lads	1	16	6
Total	49	16	6

EXPENDITURE.

	£.	s.	d.
By rent	5	2	0
Food for Inmates	10	10	0
Bedding, Clothing, and Materials for Industrial Classes	10	16	7¾
Coals, Wood, Soap, Candles, etc.	2	5	4½
Master's Salary, 16 weeks.	14	8	0
Furniture and sundries	4	17	11¼
	48	0	0
Balance in hand	1	16	6
Total	49	16	6
Work done for the Institution to the amount of	5	0	0

Besides the inmates of the establishment and a number of ragged and destitute children who attend the Day School, which is open five days in the week from 9 to 12, the average number of whom amount to 30, from the age of 4 to 17 years, many of these have derived benefits from the lessons taught, and in the teaching of them the inmates of the house act as monitors.

VISIT TO THE CRYSTAL PALACE.

On the morning of the 8th of October, long before seven o'clock, about two dozen boys and girls were to be seen waiting at the corner of Goldsmith's Place, Hackney Road, and eagerly looking in the direction of Shoreditch. Soon after seven o'clock, the superintendent and about six teachers made their appearance; the children entered the school, and after singing and prayer, a short address was delivered, pointing out the lessons of instruction that might be learned from a careful observance of the wonders of the Great Exhibition. Soon after eight o'clock an omnibus made its appearance, and the girls filled the inside, and the boys, with their teachers, occupied the outside. The party arrived in safety soon after the gates were opened, and for about one hour and a half the whole party enjoyed the pleasure of viewing many of the wonders of the Crystal Palace without the inconvenience of a great crowd. A place of meeting was appointed in case of separation, and towards eleven o'clock the concourse of people was so great that some fears were entertained that we should be unable to keep together. The writer of this was appointed leader and spokesman. Two stout lads clung to the leader's coat, and each succeeding couple held to those immediately before them, and thus we formed an invincible advancing column, something like the Roman legion of old, and penetrated to whatever point of interest we wished to inspect. Several gentlemen attempted to break our rank, but were defeated. The greater the pressure of the crowd the greater was the fun, and the more the lads seemed to enjoy it. Many of the observations of the boys proved that their minds were at work. "See," says one, "what fine company we keep; what fine silk dresses and gold watches." "O yes," replied another, "we are all ladies and gentlemen to-day. Did we not come in our own carriage and pair, and shan't we go home in the same style?" One youth said, "Well, I feel a little humbled to-day. I had always thought that all foreigners were but half barbarians, compared to the English, and see what splendid works they have produced! In paintings,

sculpture, and finery, they outshine us." "Yes," replied another, "but the English and the Americans are the best in ship models, bridge models, railway models, and agricultural and manufacturing engines." "Aye, aye," says another, "the English for the useful, the foreigner for the ornamental." "And then shan't we copy all the inventions, and make improvements," said a sharp little lad. As we rested ourselves in the end gallery, and took a survey of the moving mass below, we thought and talked about that great gathering when all the people that have ever lived upon the earth shall stand before our Saviour's judgment bar. The boys and girls were quite delighted with their treat, and when we emerged from the crowded palace we took a walk by the side of the Serpentine. Here was a man selling linnets for a halfpenny a piece. Some of the boys purchased a number of the birds, and when their teacher inquired what they meant to do with them, seeing that they had no cage to put them in—"Oh!" says one, "we'll take them to the river to drink your health." They ran and dipped the beaks of the birds in the water, and then gave them their liberty, saying, "if God had intended birds to have lived in cages he would not have made them with such legs and wings as they possess." "I know what it is to be caged, and I don't like to see a pretty bird confined. See, there is one of them in that tree, and he is saying, 'Thank you, thank you, for sweet liberty.'" The children were permitted to ramble about and enjoy themselves until the appointed time for the omnibus to arrive. Then they were told not to shout and make a noise as we returned home; and although the singular-looking group outside and inside our vehicle elicited many hurrahs from the boys in the streets through which we passed, yet the direction of the teacher, as to silence, was strictly observed. The day being beautifully fine added very much to the interest of the treat.

For several Tuesday and Thursday evenings afterwards the children called for an address respecting the Great Exhibition. The writer of this requests the assistance of any benevolent gentleman who could make it convenient to attend from seven till nine o'clock, Tuesdays and Thursdays, to aid in the great work of tuition, as the attendance of pupils is rapidly increasing, so that sometimes one teacher has forty boys. The children are taught in the Adelphi Sunday School, in Goldsmith's Place, Hackney Road.

Correspondence.

Nottingham, 11th Nov., 1851.

SIR,—Since I wrote you last, it is reported, and I believe with truth, that the Papists of this town intend converting the building in which they formerly worshipped before the new cathedral was built, into a Ragged School. I hope in God's hand it may be a means of stirring up the Protestants to do something more than attend to lectures, and that their zeal for the truth may not all be spent in their groans for the Pope. The conversion work going on in Ireland causes many to think that God is hiding his face from us in England, and magnifying his great grace where we should not have looked for it—if it be so, why is he hiding his face?—Is it not because *we* have left undone the things *we* ought to have done? Is it not because we have despised the poor? Is it not because we have not told them that God is love, and that he so loved the world as to give his only Son, that whosoever believeth in him should not perish but have everlasting life?—We have not told them this—we have not told them that we had God's love in our hearts, and that prompted us to come to them with bread for the hungry, clothing for the naked, lodging for the outcast, and instruction for the ignorant—and so they disbelieved God's message—and what have they got in lieu thereof?—They have Mormonism,

a stormy sea to cross, painful travellings through wood and morass to get a fool's paradise in the end; they have cold-hearted infidelity, which leaves them in their temporal condition as bad or worse than it found them, and points them to a dreary blank for their future, with God's law in their mouth, accusing them and goading them the while; they have blaspheming Popery, with a paradise of sainted bishops, monks, and nuns, headed by a "Queen of heaven," and painful penances, and a purgatorial fire to pass through, to attain to it: all this as though their earthly lot were not dreary enough, but we must allow evil men to hide God's truth from them also; and thus they think Him as one of themselves, hard and austere. Oh that the Eternal Spirit may lead them to Calvary, not to Deseret—to the foot of the Cross, not to the brink of purgatory—and see there a bleeding Jesus, not a Queen of heaven—see there such a manifestation of love, that their hearts shall burn with love to God, and be filled with such delight, that all the wealth of California could not purchase; and be so convinced that their loving God has done all for them, and done all so well, that they need not purgatorial fires to cleanse their souls from sin, for the blood of Jesus cleanseth from *all* sin.

I am, Sir, your humble servant,

R. H. Atty.

The Children's Gallery.

THE COLLEGE SHOE-BLACK.

The president of a well-known college in Kentucky, was one morning, while sitting in his study, astonished by the entrance of a single visitor.

The visitor was a boy of some seventeen years, rough and uncouth in his appearance, dressed in coarse homespun, with thick clumsy shoes on his feet, an old tattered felt hat on his head, surmounting a mass of uncombed hair, which relieved swarthy and sunburnt features, marked by eyes quick and sparkling, but vacant and inexpressive from the want of education. The whole appearance of the youth was that of an untaught, uncultivated ploughboy.

The president, an affable and venerable man, inquired into the business of the person who stood before him.

"If you please, sir," said the ploughboy, with all the hesitancy of an uneducated rustic, "If you please, sir, I'd like to get some larnin'. I heard you had a college in these parts, and I thought if I would work a spell for you, you would help me now and then in gettin' an edication."

"Well, my young friend," replied the president, "I scarcely see any way in which you might be useful to us. The request is something singular."

"Why, I can bring water, cut wood, or black boots," interrupted the boy, his eyes brightening with earnestness. "I want to get an edication—I want to make something of myself. I don't keer how hard I work, only so as to get an edication. I want"—

He paused, at a loss for words to express his ideas, but there was a language in the expressive lip, and glancing eye; there was a language in his manner—in the tone in which these words were spoken, that appealed at once to the president's feelings. He determined to try the sincerity of the youth. "I am afraid, my young friend, I can do nothing for you. I would like to assist you, but I see no way in which you can be useful to us at present."

The president resumed his book. In a moment he glanced at the ploughboy, who sat silent and mute, holding the handle of the door. He fingered his rough hat confusedly with one hand, his eyes were downcast, and his upper lip quivered and trembled as though he were endeavouring to repress strong and sudden feelings of intense disappointment. The effort was but half successful. A tear, emerging from the downcast eyelid, rolled over the sunburnt cheek, and with a quick, nervous action, the ploughboy raised his toil-hardened hand and brushed away the sign of regret. He made a well-meant but awkward mark of obeisance, and opening the door, had one foot across the

threshold, when the president called him back.

The ploughboy was in a few minutes hired as a man of all-work, and boot-black to the —— college.

The next scene which we give the reader was in a new and magnificent church, rich with the beauties of architecture, and thronged by an immense crowd, who listened in deathlike stillness to the burning eloquence of the minister of Heaven, who delivered the mission of his Master from the altar. The speaker was a man in the full glow of middle age—of striking and impressive appearance—piercing and intellectual eye, and high intellectual forehead.

Every eye is fixed on him—every lip hushed—and every ear, with nervous intensity, drinks in the eloquent teaching of the orator.

Who in all that throng would recognise in the famed, the learned, the eloquent president of —— college, Pennsylvania, the humble boot-black of —— college, in Kentucky?

Intelligence.

KING EDWARD RAGGED AND INDUSTRIAL SCHOOLS AND EASTERN REFUGE.

The Anniversary of the laying of the foundation stone of this institution took place on the 5th November, at the Refuge in Albert Street, Spitalfields. The Lord Mayor presided, and was supported on the platform by a number of the friends and patrons of the institution. After singing and prayer—

His Lordship said they were met to commemorate the anniversary of the laying the first stone of that structure, which took place in November last; also, to assist in liquidating the debt which remained still unpaid for the expense of building and completing the edifice. Although, as chief magistrate of the city of London, he had been occasionally told that it was his duty to confine his patronage, attendance, and influence to the institutions within that city, he thought he might safely extend his usefulness a little beyond the city. He was happy to say this was not the first time that he had had the privilege of attending a meeting similar to that. Not long since, in the southern part of the metropolis, he had presided at a meeting of an institution erected for the reception of the poorest of the poor, and had been exceedingly gratified on that occasion, as he doubted not he should be now. The object which the meeting had in view was one which, at this particular period, demanded their attention above all others—the instruction of the children of the lowest of the low; and they felt confident that Divine Providence would prosper their handiwork. He trusted they should succeed in wiping off the debt from this building, so that those who needed it might continue to come there for instruction, and might afterwards be enabled to communicate it to others; nay, probably to those more advanced in years; and thus would succeeding generations have reason to bless the efforts now made by the friends of this institution. (Hear, hear.)

Mr. H. R. Williams, Honorary Secretary, read the Report, which stated that about five years ago a large Ragged School had been opened in that district, capable of receiving for instruction between 200 and 300 children of the most degraded classes. The premises originally comprised a stable, cow-house, and piggery, and were altered into one large room, which cost about £150. The necessity for this step had been clearly shown by a canvas of the neighbourhood, when it appeared that out of 320 houses, containing 843 families and 1,327 children, only 145 could read, and only 166 attended any school. Among these families were found only 140 Bibles and 12 Testaments. A more recent canvas gave the following result:—In 800 houses visited, there were found 7,200 inhabitants; of these about 320 occasionally attended public worship, and 400 children attended Sunday School, one-half of whom only received daily instruction. In these 800 houses there were found only about 200 Bibles and 40 Testaments. The school had been open at almost all hours, from Sunday morning till Friday evening. On Sunday evenings, last winter, upwards of 300 children were usually present, presenting a deplorable spectacle of destitution and misery. Some of those were now engaged in daily work, and others had emigrated, through the help of that school and the Ragged School Union. The premises being found altogether unsuitable to the operations of the schools, the committee resolved on the erection of a Juvenile Refuge and School of Industry on a scale sufficient to accommodate 700 children, besides dormitories for 40 boys and girls, laundry, kitchen, and work-rooms, with suitable residences for teachers. The first stone was laid by Mr. T. B. Proctor, on the 5th of November last, just a year ago. The institution was opened on the 23rd July last, when, after two public meetings, no fewer than 400 children were admitted to the Sunday Evening School. The old scholars were accompanied by many who were attracted to the schools from the somewhat elegant exterior of the building, mostly, with the expectation of an excursion to the hospitable mansion of Henry Edmund

Gurney, Esq., (and at his sole expense,) and love for the new school, swelled the numbers to the extent of 686 children on the evening of the Lord's-day, August 10th. A fortnight afterwards, the number increased to 686. On the 11th August, the Day School was opened, under the superintendence of a paid master, and in a few weeks the scholars in daily attendance amounted to 170. It was then found necessary to engage a mistress, and the numbers steadily increased to 250. A third teacher had since been added; and the number in attendance was now 300. The children were taught reading, writing, arithmetic, and singing, and the girls needlework. The advantages afforded by the spacious playground had been duly appreciated by the children, who took exercise there at stated hours every day. A ladies' committee had been formed, who were engaged in preparing garments for the children. Almost all the articles had been sold to the parents at a very small price, the proceeds being appropriated to the purchase of materials for a fresh stock. The savings bank for the pence of the children had had due attention paid to it; there had been 159 contributors, whose savings had amounted to £6. 13*s*. 10½*d*. The liabilities of the institution were now not less than £700, to meet which the committee had only £100. 2*s*. 6*d*. The amount received up to the opening of the institution was £2,050, since which time, £362 had been received. It was earnestly hoped that the debt would now be extinguished. A sum of £1,300 would now be required to complete the master's and mistress's residence. The committee regretted that industrial pursuits had not engaged the attention of the boys, nor had the dormitories been used as sleeping apartments, but they were occupied for the usual purposes of the school. There were two or three facts which indisputably showed the necessity of an institution like this. The schools which demanded payment for the education of children in the neighbourhood had not suffered in their numbers since that building had been opened. No child had been admitted into the school whose parents were believed to be able to send their children to a pay school; and, of the parents of the children admitted, scarcely any had attended any place of worship. The trades and occupations of the children's friends were as follows:—Weavers, dock and bricklayers' labourers, and costermongers. Samuel Gurney, Esq., knowing the difficulties attending the opening of this institution, had generously promised fifty guineas per annum for three years, and T. Beauchamp Proctor, Esq., was a donor of £25 per annum.

The Meeting was afterwards addressed by the Rev. George Smith, Charles Buxton, Esq., Rev. J. Kennedy, Mr. A. Anderson, Henry Althans, *etc.*

KING'S CROSS INDUSTRIAL RAGGED SCHOOL.

The first Annual Meeting of the supporters of this school, which is situated in Britannia Court, Gray's Inn Road, was held in the British School House, Calthorpe Street; Benjamin Bond Cabbell, Esq., M.P., in the chair.

The Report stated that an attempt which had been made to render the labour of the boys productive, by employing them during their training in the chopping of fire-wood for sale, had not been successful, the return being only sufficient to replace the sum expended in the purchase of wood and in payments to the boys for their labour. This disappointment had rendered the task of providing funds for the institution very onerous, and it had been feared that it would have been found necessary to close the workshop in Britannia Court. The encouragement, however, which the institution had met with in its first year had exceeded the expectations of the most sanguine, and it was no longer to be regarded as an experiment. The total number of boys which had been admitted, to the end of August, 1851, was 59. Of these, 20 had left the school for situations or other work; 2 for the Shoe-black Society; 1 for the Bridewell House of Occupation; 1 for the Marine School; 8 had become dissatisfied, and returned to their former evil habits; and 3 had been dismissed as incorrigible.

Several plans which had been suggested for increasing the efficiency of the institution, among others the establishment of a dormitory for the most destitute children, it was found impossible to carry into effect for want of funds. The children had been instructed in tailoring and shoemaking, in addition to the ordinary branches of education, reading, writing, and knife and shoe cleaning had been introduced. It was stated that donations of clothing, boots, and shoes would be most acceptable, and firewood could be supplied to families on being ordered of the superintendent. The funds applicable to the school during the year, from all sources, amounted to £148. 5*s*. 6*d*., which had been scarcely adequate to meet the expenditure.

After an appropriate address from the chairman, resolutions expressive of the Christian duty of supporting such institutions were moved and spoken to by the Rev. W. Norman, Lieut. Blackmore, R.N., Rev. G. A. Rogers, Rev. Owen Clarke, J. Pearce, Esq., and other gentlemen. Twelve of the boys, decently clad, were present, and joined in singing the hymn, with which the proceedings of the evening commenced; they terminated with the usual vote of thanks to the chairman.

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